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THE NEW ERA

INDEX TO VOLUME 18

January to December, 1937

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THE NEW ERA

IN HOME AND SCHOOL

Editorial Note

THIS issue of *The New Era* has been entirely written by teachers. We had meant to preface it with a careful commentary on the present organization of education in this country, but our contributors have filled all the pages and we were loth to cut them. Some questions leap to mind however, and we would welcome answers to them from readers. All the children from the Junior Elementary Schools are submitted at eleven plus to a competitive examination, on the results of which they are drafted almost irrevocably into one of three divisions: Secondary, Central or Senior—the order corresponding roughly to the order of the intellectual attainment of the entrants to each type of school. What effect does the prospect of that examination have upon the work of the Infants' school and Junior elementary school? Obviously many lessons in social living—not to speak of individual talents—are neglected under the pressure of its requirements. And when that fence is safely jumped and the eleven plus-year-olds are established in their appointed courses, how far have their true needs been met?

Those who matriculate from the Secondary school and go forward to a university career have, at least in many cases, embarked upon a road for which they are intellectually fitted. In one sense their reach and their grasp are commensurate. Those who matriculate and then pursue a non-academic career are in a less certain case. They have lived for about ten years under the constant immanence of examinations. Are we to claim that in return they have gained a cultural background? If so, it has been thanks to no syllabus, but rather to the contagious enthusiasm of some individual teacher who has made some subject blossom as the rose.

As regards the alternatives to the Secondary school, some of the Central schools are so good that far-sighted heads of Junior Schools are urging their claims on pupils who, intellectually, are well qualified for secondary schooling. Their technical equipment and their contact with industry are admirably articulated, so that their leavers go straight to jobs in whose elements they have been well grounded and

which offer great scope to the most able of them. The gain to the community of thorough training in skilled workmanship is obvious. What is the loss in individual culture? What are the dangers of early vocational training? What culture, in the true sense of the word, does the one type of school give and the other withhold?

What about the Senior Schools? One article in this number shows one way of making them places of true education, instead of a place where the 'duds' may mark time till they are shot of school. Other teachers up and down the country are finding other ways. But does this quite justify the community in damning any child as more or less a failure at eleven plus? It is true they have another consolation. They may enter a Junior Technical School at thirteen and there receive the most skilled and most expensive form of State-aided education in the country. Is it cynicism, carelessness or our sense of fair play that throws this boon to the children we have weeded out as incapable of benefiting from a Secondary or Central school? And what do the Junior Technical schools think of this arrangement?

Finally, if general culture, which we none of us belittle, is apt to leak out of the chinks of our curiously devised educational structure—how can it be persuaded to remain and flourish there? Is the 'Multilateral' school a solution? Or is it merely one more move towards even vaster centralization at the cost of individual talent and initiative?

Many people have the answers to all these questions cut and dried and will suspect our motives in asking them. We have no motive, except puzzlement and wish for light. Not the least of life's opportunities is the universal chance it gives of making the best of things as they fall out. But the opportunities of the young are of a fresher and less contemplative nature and it seems to us urgently necessary that the needs of a child of eleven plus should as far as possible be studied in their own right. We should not comfort ourselves with the thought that if he is forced to make an inadequate choice he will develop the power of standing by it and turning it somehow to good.

Reading Tests in a Junior School

Louise Le Teller Swann

Headmistress of L.C.C. Junior School, Columbia Rd., E.2

A METHOD of teaching and testing Reading should provide, at the same time, sound training in 'the steps by which we do arrive'.

When children of 7-8 years of age are promoted from Infants to Junior Departments, I think it is fair to state that:

(a) some read excellently, with correct knowledge of building up new words, and with the power to read a simple book quite fluently:

(b) some read moderately well, with knowledge of simple words, and power to build up by the phonetic method, or very frequently to recognize by the Sentence Method, longer or less frequently used, words:

(c) some can do what Dr. Ballard calls 'bark at print', that is, they can just say the printed word without giving meaning to the passage as such:

(d) some (from my experience over many years I should say about 10-20%) have not yet gained a knowledge of the relation between the printed letter, its corresponding sound, and the consequent building up of words from phonetically sounded syllables.

Now Groups (c) and (d) are likely to acquire, very quickly, a feeling of 'I can't' instead of a feeling that 'I can'. Psychologically this is one of the most important things at this age, and it was to engender from the outset ENCOURAGEMENT as opposed to DISCOURAGEMENT that my system of teaching and testing reading was evolved.

When I go into a classroom to test reading, I spend quite ten minutes or more telling these young pupils that if they feel they are not yet very good readers, I will tell them how they can get full marks, *viz.* $\frac{25}{25}$.

I explain to them (1) that there is no hurry; they can keep me waiting as long as they wish while they look at the words, bit by bit, to see what sounds they make (I find this an excellent antidote to the habit of guessing which nervous children acquire because, after finding the first syllable correctly, they feel they haven't

time to build all the word that way, so they hazard 'concert' for 'consider'; 'afternoon' for 'afterwards'; 'happy' for 'happened', etc., and so lose the final joy of getting the complete context from their own efforts—we call this effort our *first time round* or building up test. Every pupil gets full marks who says the words that are on the printed page. She may struggle—she may hesitate—but if the word comes as the result of this effort, she gets her reward—full marks for Part I Reading.

The children are then told that although they have mastered a very difficult part of reading, they have not yet learned to read for pleasure, so *second time round* reading test is to award 25 marks to all who can read a fairly long passage 'like a tale' as they would read it 'to a little brother or sister as a bed-time story'. This brings forth their best efforts at what is technically called 'expression'. The marks given are in grades of 5:—25; 20; 15; 10; 5.

The children themselves are excellent judges. They immediately recognize the quality of 'tale like' reading, and those who fall below standard see for themselves that their next efforts need to be directed, not to beating Nelly anybody, but to beating their own present attainment. In other words, they see that Part I Reading needs Part II added to it.

They are then told that, in order to get for themselves a perfectly clear picture of what they have read, or are reading, it is necessary that they should know the exact picture that a certain word in the passage brings to their mind. They are trained to see that as soon as their *vision* is *blocked* or *blurred*, the passage for them is spoilt. So *third time round* reading is real fun. Every pupil may try to supply the 'picture-word' answer or 'bull's-eye' answer. When a pupil has given *five* answers, the total mark 25 for meanings is secured.

4=20; 3=15; 2=10; 1=5.

For anyone who has never tried this I consider it as illuminating. Some of the answers given are wonderful, and the method, if

systematically used, entirely stops such answers as: 'What is quietly?' 'Quietly is when you go quiet'. I wish I had kept notes of some of the answers that have been given by children of 8-9 years of age. The joy of the morning is when Class Teacher and Mistress exchange glances, as some wonderful answer is given by a child, an answer which shows such clarity of vision that we might well feel envious.

Then comes *fourth time round* reading, *i.e.*, reading for information. The pupils are given a chapter, or part of a chapter to read silently for 30 minutes, and then books are collected and twenty-five very short questions requiring one or perhaps two or three words for an answer are set. It is essential that these questions should be fool-proof, that is, there should be no doubt as to what is the word or words required for the answer.

Marks 1 for each correct answer. The pupils then set down their own marks on paper.

Building Up =	} They thus see that the four parts are part of one whole.
Like a Tale =	
Meanings =	
Information =	

They also see, which is extremely important, (a) their own strength, (b) their own weakness.

I examine Reading in this way twice a year. The children's results are set out on loose-leaf Records; the children are never told 'what they ought to have done' but *their marks in each*

section compared with their own marks in that section six months previously.

I have used the methods for 17 years. I have never known it fail to help weak pupils to overcome their own weaknesses. I have seen a child's face glow with pride of achievement as she hears:

There is a wonderful story, 'Once upon a time there was a girl whose marks were:

	Pt. I	10	Pt. II	0	Pt. III	5	Pt. IV	10
then	„	20	„	10	„	15	„	20
„	„	25	„	20	„	20	„	22
„	„	25	„	25	„	25	„	25

If any reader of this article would like to see the method in operation, he or she would be very welcome during the months of October or February. It takes a long time. At least two hours in every Class for Part I. I allow a fortnight to test Reading, but it is much more than a Test. It is teaching and training all the time. It embraces many factors in the tremendous subject of English.

I would like to make one point clear:

Where a pupil stands up and reads excellently first time, she is awarded straight away, 25 for Part I, 25 for Part II. There is no desire to make them build up slowly when it is obvious that they have passed that stage already.

It is entirely a method by which encouragement *at every stage* is given to those who need it.

It is also a method that children understand, and understanding, appreciate.

What I am Doing—The Dalton Plan in a Senior Boys' School

Albert Corlett

Headmaster of the Greenacre Senior Boys' School, Great Yarmouth

NOT 'what I am doing' but 'what we are doing', staff and boys included. This is all the more important because our type of work implies a selected staff, yet impartial investigators have proved our success without this advantage. Still, anyone who has created an organization, particularly one of spiritual and academic significance, must know the

necessity as well as the dangers of its dependence on one personality.

I am trying to provide such an organization, and an atmosphere, within the very restricted environment of an Elementary School, that will allow the whole natural boy of eleven to grow and develop. The meagre staff, space and material would astonish those in expensive

private and Public schools who are striving to achieve the same end by the same methods. $2\frac{1}{2}d.$ per head, per week, covers all equipment and this sum compares favourably with the allowance by other County Boroughs.

Enlightened people, according to their means, are shunning more and more, institutions where mass treatment and examination 'sweating' prevail; they are anxious that their children shall develop harmoniously in body, mind and spirit; that character-training and academic assimilation shall interact. What is being done for these favoured children we are trying to do for a very poor section of the community.

Elementary Schools, however, are controlled by Committees, mostly of Councillors, who cannot be expected to know much about the technique of education and are very conservative in such matters. 'Schools and Teachers are there', say they, 'what prevents education?' Something must have prevented it, for ever since the State Control of schools there has been disappointment with the results.

The publication of the Hadow Report in 1926, on the Education of the Adolescent, seemed to herald the dawn of a new era. But the dawn is not yet! Reorganization in some 50 per cent. of the school population has taken place, huge expenditure has been incurred in providing new buildings, emphasis has been laid on practical work and the development of crafts and latterly on physical training. They have piped, but who has danced or sung! There is a pretence that schools have changed but it is a mere alteration of façade: the old technique prevails within.

Educationists have insisted for years on the uniqueness of each child. The Consultative Committee responsible for the Hadow Report either must have believed that mass treatment was the only possible means of education in Elementary Schools or they must have mistrusted the weapon that was to their hand. Individual work had been advocated long before the Committee deliberated, but no one knew how it could be organized until Helen Parkhurst showed the way in the Dalton Plan. In the first Hadow Report of 340 pages there are but 8 lines given to Individual work and that of a spurious kind, conducted within the framework of the Class System.

Before me always is the fact that at least 85 per cent. of the nation's children are in the Elementary Schools. The calibre of our social civilization is definitely related to the products of these schools. Character-training is the prime consideration of both the Hadow Report and the Board's excellent 'Suggestions for Teachers'. But character-training is essentially an individual matter, neither for counsel nor dogma: it is dependent on individual action and the Class System cannot provide it. Unless the child is cultivating habits of good social living and giving play to natural human virtues such as integrity, initiative, self-reliance, industry and kindness, he is losing an opportunity that will never return, and life generally, and later, social life in particular, will be the poorer. The Fascist atmosphere of the Class System cannot admit of the expression of these virtues: freedom is necessary; the rational freedom of our own Democracy. There must be liberty of choice, action and speech and the exercise of human companionship, all denied by the traditional, inhibitive technique that still prevails. Furthermore, school must have a cultural significance. Facility in reading and writing at least is demanded by our complex social organization, and disquieting occurrences indicate that the new orientation due to the Hadow Report prevents its achievement.

For various reasons, the general attainment and ability of entrants to the Senior School are poor. Bare literacy comprising only reading and writing requires much time. Practical work is necessary in the education of all young people, but the over-emphasized pursuit of crafts is a digression from an essential purpose, however artificial, of the schools. What real cultural value have crafts and the sciences for that matter to the children in these Elementary Schools? Literature, widely conceived, should be the main cultural subject, involving expression, oral and written, action and quiet individual reading.

Since 1870, the schools, though poorly staffed and equipped, have had some opportunity of cultivating literacy and culture, a respect and desire for learning; but the general cultural level is low. One knows that time is short and opportunity fleeting; but since such little results have emerged, is it not time a more spiritual, intimate, and rational attempt was made?

The foregoing were some of the considerations that compelled me to a particular line of action in preparation for the opening of the Greenacre Senior Boys' School in September 1929.

I would attempt the Dalton Plan. I had never seen the plan in action but I had read Helen Parkhurst's book and the two written by Mr. A. J. Lynch. The essential rightness of Helen Parkhurst's philosophy and practice struck me immediately: it overcame the many obstacles that I had met in the way of education under the Class System, throughout my professional life. My experience will prove that no one need be deterred from attempting the Plan. From January 1929 to September 1929 I was Headmaster of a large all-standard Boys' School that was to become a Junior School after reorganization. For many years I had been Principal of the Municipal Evening School of Science and Navigation, taking actual part in the teaching. The organization and equipment of the new school had to be done in my spare time! Further, when it was known that a new approach was to be made to education, there was neither sympathy nor help from anyone.

The new school was to be opened with a staff of seven, including myself—with one exception, the manual instructor, all transferred from the old school. Two years later an additional teacher was appointed and now we are eight! The new school accommodated theoretically, 240 boys—with difficulty: we have commenced the year with nearly 260.

The staff read the above-mentioned books, discussions were held and all agreed to co-operate loyally. One disloyal member only is a source of danger. Slackness in either staff or headmaster can bring chaos. Apart from a graduate in science, who has now retired, there were no real specialists. The Dalton Plan is supposed to demand specialists and subject rooms. There are five class-rooms, a laboratory and woodwork room, flanked by a covered verandah and facing south, occupying the north-east corner of a block of buildings accommodating eleven hundred children, Infants, Juniors, Senior Girls and Boys. Two central halls, apart from the class-rooms, are shared, the senior boys occupying one for five half-days each week. There is no playing field.

Lack of space both for play and work is an ever-present anxiety and has negative reactions on the virtues of the method.

For an Elementary School the curriculum is very wide, with an emphasis on literature, although that subject has no particular devotees except perhaps the Headmaster. Every member of the staff has made himself responsible for one subject and all share in the others. The history 'specialist' takes the greater part of the music and a class in English, though not in literature. The manual instructor has a class in arithmetic and takes two classes in games. I am responsible for all 3rd year boys in literature, for the upper section of these boys in English and for a class of the most advanced boys in mathematics, if such a term can be used for the type of work done. In addition I have the lower section of the 3rd year boys in Dramatic work, 3 hours per week with the most retarded children in the school and during Free Study periods I am always in action. My spare time is spent in the administrative work of the school and in interviewing parents!

Subject rooms are considerably fewer than subjects and have an unusually composite population during 'Free Study'. I am assuming the general procedure of the Dalton Plan is known. The school has suffered through unimaginative planning—no fault of the architect but of the Board—like many others that were hurriedly built, shortly after the publication of the Hadow Report. The full effects of the break at eleven years of age were not envisaged, particularly the mental calibre and attainment of those passing to the Senior School. Some years ago twenty-four of the ninety new boys who entered could not read; the proportion has since decreased but there is always a very retarded and backward group requiring special treatment, for which the building and small staff are ill adapted. These boys enter a convenient age group for oral lessons, but we all have one or more periods with them during Free Study, whilst the rest of the boys in the room carry out their own programmes.

We have our yearly contracts, divided into monthly assignments and weekly periods. Assignments are rightly considered as vital to the Plan. Certainly there must be a detailed programme in each subject, but its advance pre-



paration need only keep the most capable worker fully occupied. We have never had the time or the courage to correlate our assignments, a laudable but arduous undertaking; but I think that if a publisher would prepare two grades of assignments in each subject, for each year of the course, more schools would adopt the Plan. Their range and difficulty however must be measured with discretion for these new schools, the pupils taking precedence over the subject.

I had only time to prepare three-year assignments in science before we started. Our other assignments had been used in Mr. Lynch's school at Tottenham, and though grateful for their help we discarded them later. The work was 'scamped' because the boys found the time too short to read them through, consult the authorities and then answer questions. We prefer the assignments in almost skeleton form, to allow immediate approach to first-hand information. On these lines I have prepared yearly contracts in science, art, English (grammar) literature and geography for the whole

school, with the appropriate information for each Class lesson. The history 'specialist' has written very good contracts for four years' work and those in hygiene, biology and gardening have been well prepared by another member of the staff.

Consideration of features affecting the assignments will lead us to the 'mechanics' of our Plan and the virtues arising from its practice. The 'excellent disciplinarian' of the old days was a kinsman of the jailer—but he knew his craft better than teachers of this generation. Let us pray for the imagination that begets sympathy and kindness. Many of these boys with tragedy in their lives respond to kindness as to the 'all-cheering sun'. Some of the entrants to the school make me wonder what good has been wrought by our vaunted civilization, for they are near to savagery. These boys show the civilizing effect of purposeful work induced by a sympathetic atmosphere, free from as many irritating 'taboos' as possible. Although some are 'on probation' on entrance, it is rare to find

them again before the magistrates even after leaving school. What other institution but the school has the opportunity of straightening these distorted lives and of offering balm to their wounded souls? Those, too, the majority, who are struggling in poverty, need our beneficent attention.

Mind-content in all these children is pitifully weak and they must be helped in their approach to the assignments. The richly endowed child can proceed to individual work with the minimum of guidance and reap a rich academic reward. The pupils in these Senior schools are those left after the double 'creaming' for Secondary and Central schools. There are several boys of very good intelligence who always escape from this operation, but the majority are below the average. Yet they are all rich in character possibilities. All boys undergo a Group Intelligence Test during the first two days of the School Year. 'Working' classes are arranged from these tests, two for each year. All assemble for scripture in 'register' classes according to their ages, and these, to the boys, are their real classes.

Miss Parkhurst had no time-table. Our numbers, restricted space and staff, and calibre of boy compel a time-table. There are two half-hour class lessons each morning and afternoon session. The rest of the time, excluding scripture, is spent in Free Study. Many of the class lessons, of course, include music, games and concerted physical exercises, but during the remainder the work of the assignments is lightly traversed, special individual and group difficulties are elucidated and additional and up-to-date information is supplied. Exercise in the use of dictionaries and reference books is continually given. Reading aloud, individual recitation and dramatic work keep the balance orally. It is in 'Free Study' time that the individual character of the school is shown. The boy decides what subject he will study, his choice being limited by the capacity of the room and the general rule, not always respected, that he shall do a week's work in each subject per week. From the I.Q.'s the teachers 'temper the wind to the shorn lamb'. The lower 'working' classes of each year also have a less comprehensive programme than the upper.

In the early days of the school an unruly

crowd would collect round the doors of the Practical rooms and time was wasted in selection—here may be interpolated the fact that whatever difficulty has arisen it has been squarely faced and overcome. Now only a certain number from each working class is allowed in the Practical rooms each session. This is controlled by a number of metal discs, in charge of a monitor from each class. The discs are issued on demand and collected by the monitor or his assistant on entrance to the room, the fact being recorded in his note-book. Every boy is thus assured of at least one Free Study period per week in each Practical room. Furthermore, thirty-two boys are engaged in this monitorial capacity, exercising integrity and self-reliance: every job in the school that can be undertaken by a boy, and demands individuality, has its appropriate monitor and assistant and probably 70 to 80 boys are so engaged.

When a boy enters a Free Study room he settles down to his work without enquiry of or from the teacher. Having finished, he either gives his work orally or places his book on a shelf for correction and leaves the room without permission, to seek other work elsewhere. In a natural atmosphere, spiritually sweet, he finds no distaste for any subject: given work beyond his powers, or bullied by a teacher, he will refuse to enter the room of that teacher until compelled. Why give freedom and make it as tyrannous as slavery? The boy is more important than the subject. In a Free Study room, particularly for a practical subject, you will often hear more than a buzz of conversation. If you enter the room the noise will not cease: in fact, few boys will notice you. You are in a boys' workshop and they can work and study in this atmosphere.

Both boys and teachers must know what work has been done. Some teachers use Record books, others graphs. Each boy has a Record card, particular to this school, which shows by a graph what has been done in all subjects at any time during the year. When he has finished a month's work in a subject, the card is initialled and dated by the teacher of that subject. When his month's work in all subjects is complete, he brings the card to me. I enter the date of completion in my Record book, stamp the card and return it.

Each day every boy has to decide the subjects he will study and this becomes a habit, the cumulative effect of which is a positive gain to his character. He has to take action himself to do his job. Many difficulties have to be overcome, mostly by recourse to reference books, but his own initiative directs. He is expected to do a week's work in all subjects each week, and although this is not always possible he makes the endeavour. The atmosphere of freedom and trust invites his integrity, in proving himself equal to the confidence. The encouragement of the teacher in his difficulties, his individual talks and discussion give him further confidence and also pride in himself: he becomes self-reliant and you can notice it in his manner. His freedom, with the responsibility of carrying out his work, compels the exercise of those features of right living that I mentioned previously.

The study rooms are interesting laboratories: it is possible to examine children really at work. Boys of all ages from 11 to 15 are intermingled, engaged in different work and at different stages of that work: the room is continually changing its composition. This is the interaction of groups mentioned by Miss Parkhurst as so salutary for all, both old and young. Boys can help boys often better than the teacher—and they do. Help is not asked for when it is needless. They are only too anxious 'to play against bogey'. Always are they willing and anxious to help a weaker brother: many of the better boys are in charge of their less capable colleagues. A well-conducted study room is the most encouraging sight I know. The teacher is not continuously strained as in the class system. The boys know their jobs; the teacher is for reference, guidance, and correction of work: the onus of discipline falls on the boy and an unexpected serenity is found.

The method apart, the finest educative, shall I say civilizing, agencies in the school are Dramatic work and the memorizing, with understanding, of noble prose and poetry. The Hall is used for these purposes. Pieces to be memorized are copied into a rough book. This prevents wear and tear of text-books and helps literal accuracy. No poem is accepted unless repeated without prompting, and as the poem is

often of the boy's choosing, the whole represents a complete achievement.

A House System provides a gentle competitive excitement throughout all school activities. There are five Houses: Dickens, Faraday, Nelson, Scott (Capt.) and Shakespeare, and within them are coteries and clubs for draughts, chess, cycling, angling, concerts and dramatic work, cricket and football. No Test Match can equal a House football match for keenness: played on forbidden ground, used for net-drying, there is an added tenseness, from the fear of seeing the law in motion! The School Debating Society owes its success to the fact that boys are accustomed to speaking before others in the ordinary school routine.

I have not space to mention certain curious results obtained from Intelligence Testing in successive years; but, in conclusion, I would like to state our experience with reference to matters now exercising the public mind, viz. the health and physique of the nation, and the introduction of physical training for their improvement. The system of education in vogue in the school has reduced nerve strain and fear to a minimum and has given increased happiness and serenity to the pupil, resulting in increased vitality in all directions.

The attendance is excellent although it is not made a fetish and the children are mostly poor and live a long distance from school. Parents frequently state how well their sons have been since attending the school. The size of many of the 3rd year boys is a source of comment of visitors. Measles, fevers, influenza, and similar ills have touched us lightly. Children with distaste for school find a new élan. For the last five years the boys have won the Tug-of-War in the Inter-School sports without any particular specialized coaching.

These observations may be empirical and the results mentioned may have reference to other factors such as nearness to the sea, a healthy subsoil, regular physical exercises. But these matters have had comparative consideration and the conclusion drawn is that the whole metabolism of the body is vitalized and harmonized by the practice under the Dalton Plan. If such be the case it would seem that something further is needed in the schools besides physical training.

A Rural Secondary School

E. J. Padfield, B.A. and Lawrence Abram, M.Sc.

SEXEY'S School, Blackford, is a school practically unique both in foundation and purpose. During the reign of Queen Elizabeth, there lived in this county a shepherd, called Hugh Sexey, who through industry accumulated wealth and lands, and through his undoubted ability and personality rose in rank until he became Almoner to the Queen herself. Drawing, no doubt, on his own experience he realized, even in those distant times, the benefits brought about by a sound education and at his death left his estate in trust, with instructions that the moneys obtained should be used for educational purposes and to support twelve old men in their old age. From the beginning a considerable fund has accumulated and there are at the present time three boys' schools and one girls' school, supported or assisted by this Trust, which is administered by a body of men known as the Sexey Visitors.

It was decided to start a school in the Parish of Blackford, many of the Sexey lands being situated in that district. The beginnings were humble, one master and a few boys meeting daily in a disused barn in the hamlet of Chapel Allerton. This, of course, was only a temporary measure, being highly insufficient to meet the needs of the district. The foundations of the present school were laid, with boarding accommodation for both boys and girls, and the school was opened in 1899 under the Headmastership of Mr. E. H. Smith. It was intended to meet the specialized needs of the district, which is agricultural. To this end a small but fully equipped farm was added to the school premises, and here, all those pupils, both boys and girls, who wish to study farming methodically and scientifically, can by practical work under the supervision of a capable bailiff supplement the theoretical training of the classroom, receiving instruction in the making of butter, cheese and cider and the care of poultry, while ploughing, sowing, reaping and haymaking are all in their due season part of the daily routine of those who are pupils of this department.

Practical instruction is given in the wood-work shop in the construction of movable farm buildings, together with a knowledge of carpentry which will enable the boys to carry out minor repairs to buildings and implements without the necessity of summoning professional assistance. In the Science Laboratory they are taught how to deal with pests which attack crops, and how to treat various diseases which may attack animals. Finally the pupils sit for an examination conducted by the University of Oxford and the Somerset Farm Institute.

To balance this agricultural course, which is followed mainly by boys, there is a very comprehensive course in Domestic Science for the girls, during which they are trained in all the various branches of Housewifery—cooking, laundry, needlework, hygiene and elementary home nursing. If they so wish girls may take these subjects in the School Certificate Examination.

It must not be imagined, however, that specialization in Farmwork and Domestic Science exclude the more usual subjects of Secondary school education from the timetable. In the ordinary course of events a pupil works his way through a five-year course culminating in the School Certificate examination, but at any stage after the second year a pupil may decide to switch over from the academic to the practical side. He then concentrates upon those subjects which have a direct bearing upon agriculture, such as botany and general science, with a less intense study of such subjects of general value as arithmetic, history, English, and art—spending upon them rather less time than the usual pupil is able to afford.

It will easily be realized what a great advantage the possession of this farm is to the school itself, as it ensures a constant supply of fresh milk, butter, cheese and eggs, and also vegetables, a factor which is, without doubt, largely responsible for the excellent health and physical fitness of all those who are boarders at the school.

In connection with the geography course a

weather recording station has been established. The children are trained in the accurate keeping of statistics on temperature, pressure, rainfall and prevailing winds, and to be able to notice and understand the signs of approaching changes in weather conditions. This it will easily be understood is of great value to those whose livelihood depends to a large extent upon the vagaries of the English climate.

During the Senior years of the history course especial attention is paid to modern European history, the children being encouraged to work and think for themselves upon the problems confronting modern civilization. English is run upon the usual lines followed by modern teachers, with its attendant debates, play-readings and the reading of papers by pupils, with occasional visits from external lecturers. There is a very full and comprehensive timetable in connection with art, and the children are entered not only for the Oxford School Certificate examination, but also for the examinations held by the Royal Drawing Society. Religious instruction plays quite a prominent part in the education of the boys and girls. The subject is under the general supervision of the Headmaster with assistance

from the Vicar of Blackford who prepares candidates for the Archbishop's examination in Religious Knowledge.

As in all modern schools, games play an important part in the life of the school. During the winter months football and hockey are played by the boys and girls respectively, the girls competing in the Somerset Schools' League matches. The traditional English game of cricket is played by the boys in summer, while girls play tennis. There is a flourishing Guide company, in which Boarders and Day girls mix socially out of school hours, and are trained to realize that, whereas their work in school fundamentally benefits only themselves, here they are working for a body and not for an individual.

Thus it will be seen that the school bears an important part in the history and well-being of the locality, and is able to do much to raise the study of farming from a haphazard muddle to a well thought out and scientific process, an ideal not often realized in these agricultural districts remote from any large town, where previously it has been the rule that what was good enough for one's great-grandfather is of equal value to-day.

State-Aided or Retarded?

H. W. Howe

A STATE-AIDED school is compelled to work within a rigid framework dictated by outside influences largely beyond the control of governors or headmaster. Its personnel, up to 50 per cent of its members, must be drawn from certain elementary schools: its curriculum must conform to Board of Education requirements, and little freedom is allowed as to choice or even arrangement of subjects; it must submit its annual budget to the L.E.A. and it is under the compunction of passing its scholars through external exams which tend to cast a shadow over the field of work and substitute cramming for education. How far then is it possible for such a school to claim in any sense to be progressive?

Is there not a certain presumption in the claim of any school to be progressive? There is

Headmaster of Keswick School

an inexorable timelessness about the world of values; and one is sometimes tempted to wonder whether the fidgety search for new methods may not easily lose sight of the simple absolutes that are the true aim of education. There may be a real advantage in having your school anchored to certain immovables: the element of stability and even a lack of excitement is as salutary in school life as it is in matrimony.

On the material side the State-aided school often attains to a standard of buildings and equipment which a private school might envy. Nor is there much difficulty about the provision of 'new' subjects such as biology, civics or economics. There is, in fact, in the larger schools a prevalent trend towards the 'multiple bias' idea which is prepared to offer almost every

combination of subjects within the sacrosanct group system laid down by exams. But whether any society over 300 should be called a school is at least a moot point. Fortunately there remains plenty of scope for the smaller school, and it would seem that the best conditions for a live secondary school are found in a country district where the school serves a small town and its surrounding villages and also caters for boarders. Co-education is the natural corollary, and the community will consist of day boys and girls drawn from all classes of the community with a strengthening of the 'upper class' element through the boarding-houses.

We should naturally demand of a school that it should prepare its children for life, and as life is rendered more difficult as well as more interesting by the complexity of its elements, the more varied the contributory elements to the child at school the better. That alone would appear to be sufficient justification for not separating the sexes. Simplicity of organization is often claimed in favour of a school being either day or boarding—but too many educational problems are examined from the point of view of the organizer. How much better for boarders to be in contact with the values of home life and the freer air that comes in (even though it may sometimes be germ-laden) from the country or the town; and for the day children to make contact with boarders from other parts of England or from abroad and to have their interests catered for on a weekly plan rather than being confined within an eight-hour day.

There is surely little to be said in favour of a careful selection of children from one section of the community. The State-aided school at least allows children from all types of home to get to know each other, and it is an error no less prevalent than vulgar that children of one class have everything to give and nothing to take from those of another. The language difficulty, both as to accent and vocabulary, presents no problems except in the minds of those who mistake artificial refinement for culture, and directness of speech for vulgarity. Genuineness, sincerity, downrightness, tend to be more deeply imbedded in a community the majority of whose members come from homes where

values remain simple from the sheer pressure of economic necessity.

If there is little freedom from rigidity in the class teaching and curriculum up to the stage of the first exam, those who remain for the VI Form stage are able to discover how to work for the work's sake. What teacher does not deplore the two chief bugbears of school organization, straight rows of desks and the succession of mincemeat lessons necessitated by the 7 or 8 period day? These still prevail from 11 to 16, but there is much greater freedom both in the preparatory and upper forms. Some variety can be achieved by varying the number and length of periods on different days of the week, and there are still some schools which prefer to use the six-day week for the spread of work, rather than to gain a so-called holiday on Saturday by overcrowding and standardizing the other five.

Making provision for physical training lessons in the ordinary class periods and a generous allowance of time (say three afternoons a week) to games, should help to prevent mental indigestion. It is also beneficial to have buildings well scattered, necessitating movement in the fresh air between at least every other class period. A good library, which all forms visit and enjoy and where any who can escape the routine of classes can find quiet and easy access to books, is the most important asset to freedom; while Art, Handicraft and Music rooms also offer an essential outlet for that sensitiveness to beauty and love of creating which is part of the heritage of every unspoilt child; nor is there any reason why rooms and passages should not be relieved by pictures and flowers, while the companionship of the surrounding hills is a constant if unconscious reminder that scrambling lives like ours have been lived before. Nor is it necessary to regard classroom and playing-field as the chief means of contact between teachers and children. The most valuable lessons in co-operation are probably provided by the numerous societies which meet whenever they can find a free moment, and there are few schools which have not discovered the invaluable means of expression afforded by dramatic production.

Many hard things are said of four hoary old survivors from the traditional régime—marks,

prizes, homework and detention. But in spite of attempts to oust them they seem, like Nature, to come back again. Are any of them really symbols of slavery? They are surely useful implements which wisely used can be made to correspond to elements of life as it has to be lived, but which in the hands of a tyrant can be made into weapons of tyranny.

Is it not just at this point that we should look for the real progress that has been made in education in recent years? The tyrant as schoolmaster is not yet as obsolete as he should be (do not psychologists warn us that our motive for choosing the profession is our love of making others toe the line?), but we begin to realize that children must be regarded as ends in themselves and not as means to our ends. Punishment therefore ceases to be vindictive and to approximate more to the automatic and impersonal reactive method of nature. Wrongdoing tends to lose much of its attraction when rules are reduced to a minimum and the individual finds himself expected to behave as one of a team. The aim of correction is to hold up the mirror to the delinquent, to introduce him to himself, to get him to see himself with the community as a background—and to leave it at that.

If actual self-government is too wasteful of time to find a place in a crowded day it is possible to treat rules as guiding lines acceptable to the general will of the public, and open to alteration as soon as they become unnecessary. Prefects, if carefully selected and trained both by preliminary offices and regular meetings to discuss their job, can do much to spread the feeling that the school belongs to and is made by its members, and a general sense of responsibility can be fostered by the allotment

of as many minor offices as possible at all stages of school life and by encouraging the idea that everybody counts for one and can probably do at least one thing as well as, or better than, anyone else.

This spirit of freedom and individuality is the most important thing a school can teach and is largely independent of method and organization. It lies at the heart of that religious sincerity which should form the basis of the school. Every vital activity in a school contributes to the reality of its religious life. But there is scope also for specific religious teaching. The Scripture lesson need not stop, as Art or Handicraft often stop, with the Lower Fifth. It may and should be the most vital as well as the most useful lesson of the week; if the teaching of the Bible is related to the values of everyday life as it is lived in the school and in the world outside, it still remains the richest source of true education. One period a week is probably all the time available in class; but much can be done with morning assemblies, if trouble is taken to arrange the lessons on a coherent scheme.

And when the age of spiritual self-consciousness begins, it is perfectly possible to form a group for religious discussion at which a party of two dozen or so boys and girls of all denominations will divide up into small groups and hammer out in earnest the deeper problems which it is hardly possible to deal with by any other method. It is here that they will discover most readily for themselves the conflict that lies at the heart of life and prepare themselves for that attitude of acceptance and toleration without which there seems little hope that they will leave a better world than they have inherited.

A Preparatory School

I. O. Williams

Headmaster of Tre Arddur
House, Anglesey

WHAT am I doing? The answer is: reading books such as *Reason and Emotion*, *One Woman's Story*, *Inside Europe*, *Walter Rathenau*, *The Secret of Childhood* and everything written by H. G. Wells; keeping in touch, as far as

possible, with political, economic, social and religious movements the world over; summing up and estimating the claims of the Communists and their adversaries; for the battle is one throughout the world.

But this is only background. When the question is asked in relation to the boys in the school, the honest answer is 'I am not quite so sure as I should like to be!' Were the question put 'What are you trying to do?' the reply would be, 'To educate them in such a way that they will be able to earn an honest, decent living in the world (a) as it is now and (b) as it is tending to be; and this with a strong bias towards science and modernism.'

I write this article with less enthusiasm than the subject deserves because I am convinced there will never be any serious, intelligent and idealistic reform of the curriculum in the Preparatory School until some economic and social reform has been accomplished. The present curriculum bolsters up powerfully things as they are and the powers that be, and presents a cluster of bristling spearpoints upon which most educational reforms become painfully impaled.

The story of Evolution seems to be this: climatic and cosmic changes are continually taking place and Life, in whatever form it is expressed, must adapt itself to these changes, or decay sets in. Not the strongest eventually survive but those most adaptable, and as far as humans are concerned, those with sufficient inner vision to apprehend (perhaps even only emotionally) what the next stage is; the rest drop out.

At present education in the Preparatory School is dominated, through the Common Entrance Examination, by Mediævalism. There are wheels within wheels with the cogs all rusted and clogged, and in their meshes the mind of the boy is mangled and mauled, so that in manhood but little 'vision' as a rule survives.

This problem then remains to-day for the Preparatory School. How can it see that the boy is capable of earning his living in the social fabric as it is, and yet not let him be accounted among those ultimately (and how soon we cannot say) damned by the law of Evolution?

In this particular school we see to it (however much against the grain) that the boys are brought up to a high standard in all those subjects demanded by Common Entrance. This is the primary obligation to the parent; but no more time is devoted to these subjects than is

necessary. It should be remembered that in this examination no paper is set to test musical knowledge or ability, Science, Nature Study, Painting, Drawing, Handicraft, Observation or General Knowledge. Nor are the public schools altogether to blame, now that the School Certificate has become the 'sine qua non' of any job.

After the demands of the C.E.E. have been met on the timetable, we see what can be done to save the boys from the ultimate fate of the dinosaur. By postponing Greek and reducing Latin a little, time has been found for two Science periods a week throughout the school, beginning with simple observation of flowers and animals; biology in the middle forms; and simple experiments in Heat, Light and Electricity in the senior forms.

As has rightly and wisely been pointed out, the child's approach to Science should be through (1) wonder (2) observation and (3) classification. In this subject we find the enthusiasm of the boys knows no bounds. Their interest in detail and minutiae is remarkable and their willing application nothing short of astounding; they lap up information as a thirsty dog laps up water.

As a typical example of method this term's VIth form work might be cited. Our senior Science master decided to tackle 'the motor bike'. He dug out of an attic in Holyhead a derelict 6 h.p. Matchless motor-cycle, price 15s.; it had lain abandoned in dust and cobwebs for four years. Within twenty-four hours he was careering round the school (tyres completely flat needless to say) with the noise of the engine drowned by the shouts and merry derisive laughter of the boys. Stage 2, the bike has been dismantled, first the engine, then the gear-box, the magneto, etc. Every detail will be explained and the reassembling will be done partly in class, but more during the leisure of the week-ends, for in such pursuits the conventional distinction between work and play vanishes and the knowledge thus acquired is not easily forgotten.

In addition to the meagre time that under present conditions is allotted to Science, opportunities for acquiring knowledge and method are offered by a series of hobby rooms. One is set aside for Nature Study; in it may be

found a strange collection, varying according to the season of the year and the craze of the moment, but considering the age of the boys the results are not to be despised. Collections of birds' eggs of course there are; but even better, a number of finished-with nests, set up with plasticine eggs of the right shape and markings. On another shelf there is a case of moths and butterflies, some caught by stream and hill, others patiently bred, and all set with meticulous care by the boys themselves, and named. There is always a handful of boys who make themselves real authorities on this subject, and to whom other boys and grown-ups alike can refer for information. There are also collections of pressed flowers, and seaweeds mounted under glass, the former found during rambles and classified partly during botany lessons, the latter collected on never-to-be-forgotten summer afternoons with long fishing nets and shorts rolled up almost out of sight. In the summer there is also a sea aquarium in which live starfish, 'sea-cows', hermit crabs, anemones and all sorts of strange creatures. Other hobby rooms are devoted to carpentry, railways, clay modelling, and lino cutting, and there is a fifth which contains a lathe and is the home of various crazes. Last year it staged model aeroplanes; this year wooden candlesticks, and other articles turned on the lathe, are making their appearance.

The boys' gardens are optional and the owners are given a free hand with their plots. There is an increasing tendency for neighbours to remove their dividing stones and to co-operate; in several cases there are as many as four or five plots thrown into one with extraordinarily pleasing results. This is probably indicative and suggestive. There is no quarrelling or bickering and each and all seem to work harmoniously together to produce something satisfying to all. Individual prizes for gardens have been abolished owing to the impossibility of picking a winner, and now the prize money is handed over to the Gardening Club, and usually results in the purchase of a wheelbarrow, or some such instrument for which a need has been felt. The boys manage their own finances and these are kept systematically.

Visitors to the school are surprised at the keenness of the boys on Music. Nearly 50 per

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Here perhaps one should mention the school 'A' (Antarctic) Club. Its history is curious. Some years ago a friend sent us a copy of *Edward Wilson of the Antarctic* by Seaver. Parts of this were read to the VIth form during their weekly General Knowledge period, but this did not suffice. Although the boys were so young, the life of Edward Wilson and the story of Scott's Expedition to the South Pole, and of the scientific work he did in the Antarctic, made such an impression on them that they insisted on the book being read to them from the first page to the last. Many bought it with their own money at Christmas.

Carried forward by this deep-seated enthusiasm, in six months we had purchased, or been given, all the well-known works about the Antarctic including Scott's own diary, *The Great White South*, *Antarctica*, *The Worst Journey in the World*, *Antarctic Penguins*, Mawson's *Home of the Blizzard*, Shackleton's *South*, *Heart of the Antarctic* and many others.

Mr. Ponting, the official photographer of the expedition, supplied us with half a dozen of his most beautiful photos, and when he died shortly afterwards we added a large number more from his own collection, and also a penguin's egg. Best of all we were able to purchase his complete set of lecture slides. [These slides, between two and three hundred, may be borrowed at any time by any school or institution in the country.] They are extremely beautiful, and many fascinating lectures can be given by anyone with some knowledge of things Antarctic.

The boys, with the help of a member of the staff, modelled an Adélie Penguin rookery in plasticine, with its ice and snow and dozens of penguins in characteristic attitudes. They also modelled to scale a big triangular section of the Antarctic showing McMurdo Sound, Hut Point and the whole journey across the ice, up the Beardmore, and to the Pole itself, together with the routes of Amundsen and Byrd.

Dr. Murray Levick, a member of the expedition and now the organizer of the Public Schools Exploration Society, has been down to lecture to us, making the story even more realistic, for he was plied with innumerable questions by the boys. Commander Worsley has also stayed here and lectured, and Mrs. Wilson has spent three or four days with us, bringing with her a great number of her husband's sketches and paintings made during the 1901-1904 expedition. Most generously she gave some of these to the Club, a very valued possession.

This keenness on the South Pole expedition and knowledge of the men who took part in it, coupled with all sorts of hobbies and interests of their own, revitalized the boys like yeast, and it has certainly left some permanent marks on the community. Some of the following reasons may supply the explanation. The boys discovered, perhaps for the first time, (1) the true value of the work they were doing here, (2) the value of thoroughness and accuracy, (3) the value of makeshift and compromise when necessary, (4) the value of a diversity of interests such as painting, photography, music, botany, and so forth, (5) the value of, and necessity for, keeping as fit as possible, and (6) the value and necessity of pluck, courage, observation and persistent effort.

A marked improvement in handwriting became apparent and also in such subjects as Latin Prose which require many of the characteristics mentioned above. A spontaneous transformation occurred in the boys' gardens; weeds were dug out, soil was dug deep and a good deal more artistic feeling became apparent, and this improvement at any rate has remained.

My previous belief that the Preparatory School curriculum needed alteration became a conviction when it became crystallized in my mind (1) how much knowledge a child imbibed when working from a felt need or innate desire, and when working with pleasure rather than with artificially stimulated interest; and (2) how character and personality resulted from work carried out under these conditions. For many years I have advocated the reduction of Latin in Preparatory Schools to make room for other more creative and spontaneous activities, not because I belittle the Classics, or under-

estimate their value—they are my own subject and I have found great pleasure in them—but because in a world where knowledge is being accumulated at an almost alarming rate, it is self-evident that if an individual is to keep up with it, then something must go, and I see no other subjects that can be dropped. At present Maths, Geography, History and English are increasing in importance. The only other subject that could go would be French, but there seems more sense in spending six hours a week in learning the language of one of our neighbours than in acquiring the dead language of a past age.

To my mind the importance of the Classics to Society should be stressed, but *not* the languages themselves. These, I feel, should eventually be cut out to leave time for the study of the people that spoke them, their mode of life, their history and philosophy and their contribution

to civilization. On an average, a boy in the higher forms of a Preparatory School does three hundred and sixty hours Latin per year, slowly and laboriously acquiring the technique of a difficult language. Ask yourself whether he would not be better educated, and better equipped for life, more alive and alert, more adaptable and useful to himself and to others, if he were to spend those three hundred and sixty hours a year working with zest and keenness on subjects more appealing to his mind and more satisfying to his inner cravings.

[P.S.—I wrote the above, as requested, from a personal standpoint, but much of it is borne out by the Report of the sub-committee appointed by the Council of the I.A.P.S. on Curriculum Reform (November, 1936). This is a masterly piece of work, and the horizon seems brighter than ever before.]

Our School Journey to Italy

From a Central Girls' School

IT may interest those who think of trying an Italian School Journey to know that our fortnight cost each girl £12, each mistress £14. We had to find the money ourselves—no grant was available. Of course, we had the advantage of the reduction in fares granted by the Italian State Railways during the Holy Year celebrations. We were singularly fortunate in our accommodation, all of which was arranged for us by a personal friend of our head-mistress.

Our present head girl went on this journey, and she provided me with two illustrations of its effect on the girls. Eight months after our holiday, she sent me, as a Christmas gift, an exceedingly well-written and carefully kept diary of her experience; and a few days ago she was heard to express a most appreciative and intelligent opinion regarding some picture which was under discussion.

We have had a Continental School Journey every year for some time now, and after each one the girls give talks to the school, and show their snapshots and postcards by means of the epidiascope. We have also had some very interesting articles for the School Magazine

on journeys to France, Belgium and Italy. I could mention many more things which prove that the Continental School Journey is well worth the trouble.

When in March, 1934, a party of four mistresses and ten girls went for a fortnight to Italy, they experienced something of the thrill felt by all pioneers. Such a School Journey involved much planning and preparation; there were certain difficulties owing to the fact that the Holy Year celebrations were being held in Rome, which necessitated several visits to the Italian Legation; there was considerable correspondence with proprietors of hotels, and the girls themselves were highly amused when they proceeded in a body to the photographer's to have passport photos taken!

We left Victoria for Folkestone on a fine March morning. The girls enjoyed the calm crossing, the picnic-lunch eaten half on Boulogne station, half in the train, and the journey to Paris, where we arrived in the early evening. Dinner had been ordered at a restaurant near the Gare St. Lazare.

Then came the novelty of a night in the train.

None of us had much sleep! At dawn we had our first glimpse of the Italian Alps, and after that we spent our time at the windows.

We reached Pisa about 6 o'clock that evening, and drove to our hotel, where dinner (our first real Italian meal) awaited us. Most of the girls were so tired that they went straight to bed; but they were up before six next morning to get a glimpse of the famous Leaning Tower. We were lucky enough to see it and the Baptisterie in brilliant sunshine.

Back at the hotel, we were given little packets of lunch, and then caught the morning train to Rome. We spent two hours there (we were to return later), and reached Naples late that evening.

The biggest thrill of our stay in Naples was our visit to Pompeii. The train journey afforded glimpses of a Mediterranean that really *was* as blue as it appeared on the postcards we had bought. On the grim slopes of Vesuvius, drawing nearer and nearer as our train rounded the Bay, the girls could discern marks where the lava had poured down to destroy the town below. Once inside the town we could put our hands into the dents made by the chariot wheels. Houses and shops stood more or less as they had been when the town was overwhelmed; money lay on counters, food on tables. One house in particular, with its courtyard and pillars, gave the girls an excellent idea of the Roman dwellings. We trod the uneven paving of the Forum and imagined the busy market scene when the town was in its prime.

We were sorry to leave Naples—but Rome lay ahead. Here we stayed in a real Italian home, a flat in the centre of the town, with pleasant rooms and a sunny verandah. There was much chatter and laughter as our party gathered round the table to eat the pleasant, wholesome meals prepared by our hostess. She could not understand a word we said, but was kindness itself, and chuckled with delight at the obvious enjoyment of the 'bambini'. Her brother, our host, spoke English, and under his guidance we made the most of our three days in Rome. We spent a morning at Hadrian's villa; none of us will ever forget the warmth of the sun, the beauty of the cypresses against the blue sky, and the wealth of wild flowers sprinkled like jewels in the

spring grass. We climbed the hill to Tivoli and agreed that those old Romans knew what they were doing when they built their country houses there.

We could not get over the fact that 'buses ran to the Colosseum—the word on the front of a 'bus gave us quite a shock! We saw the Colosseum first by day, and could not look enough at its grandeur; but it was even more impressive by moonlight; its walls seemed almost menacing in their height; the arches echoed eerily to the sound of our footsteps; and the great cross in the centre of the arena reminded us powerfully of the sacrifices made there.

It was a gloriously sunny morning when we visited the Catacombs; this emphasized for us their dimness and eeriness. An English-speaking monk showed us how to light the candles, and led the way through the marvellously constructed passages hewn out of the solid rock. We had often read about the Catacombs, but had never imagined that these underground passages were so numerous or so lengthy. We

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walked back thoughtfully along the Appian Way, feeling thankful that we had not lived in those days of bitter persecution.

Time permitted only a fleeting visit to the Forum, and our method of 'doing' it was in the best globe-trotting tradition, for we took to our heels and ran here, there and everywhere, so that we should miss nothing. But that is not the way to see the Forum, and we came away loudly vowing to visit Rome again, if only to stand once more where Mark Antony stood, and imagine the seething Roman crowd below.

We could not have seen St. Peter's under more impressive circumstances, for as it was Holy Week and Holy Year the huge cathedral was ablaze with light and colour, and packed with worshippers and sightseers from all over the world. It was an amazing experience to see how this celebration drew all nations together by its world-wide appeal, and to realize that here was the heart of a great community of people.

We left Rome feeling that we needed a little

rest; we found it in Florence. The kindly Florentines made our little party feel at home, so that most of us were soon going in and out of shops on our own, and making purchases which were proudly displayed at our hotel in the evenings. We revelled in the warm colour of the Cathedral and the Campanile; we spent a never-to-be-forgotten morning in the Uffizi gallery; we climbed by tram to Fiesole, wandered in twos and threes up and down the quaint streets and visited the monastery at the top of the hill. We shopped in the market and compared English and Italian prices; we spent our money down to the last lira; and we never tired of standing where Dante stood in the picture we knew so well, and gazing at the wonderful old bridge.

Our return journey was uneventful, save for a crowded morning spent in Paris. We left, sad that our marvellous fortnight had come to an end, but with memories that will remain with us as long as we live.

Drama and the Secondary School

H. K. Sheldon

Headmistress of Luton High School

As this article is to be severely practical, I shall deal only with the actual dramatic work that we have done ourselves, and shall try to show the attitude that we have towards it and the place that it takes among us. I shall leave out any kind of dramatic work done in Form-rooms in connection with the English work, as much has already been written about that, and besides, we feel here that its use has been, and still is, somewhat overrated: often, the careful reading of a Shakespeare play, for example, is better than somewhat feeble attempts at a dramatic representation of it.

But we are believers in dramatic work, not only as a valuable aid to speech training, but for all sorts of other reasons; and these reasons will appear as I proceed with my article.

There are, in my opinion, two methods of dramatic presentation. Either (a) one can choose a play in which there are few characters, and in which every gesture and every movement is carefully studied; or (b) one can choose a play which demands many characters, and in which

'crowd-work' is, as it were, all-important.

In our school, so many girls are keenly interested in acting that it would be almost unfair to choose method (a). Besides, method (b) does away with much chance of 'swelled-head', and that is all to the good.

So, to begin with, we have to find a play in which some hundreds of characters can take part, in which there are innumerable speaking parts, manifold opportunities of music, dancing, singing and so on, and some really important mass-scenes, for only in this way can all our would-be actresses be employed, and it was our aim when our school was smaller to let anyone act who wished to do so. To-day that is not altogether possible.

Where can we find such a play? There the difficulty begins, because after use has been made of one or two likely Shakespeare plays, we are absolutely at a loss. Some years ago, when we first began the search, we did find something really lovely and really suitable in Alfred Noyes's 'Robin Hood'. We were almost the

first people to act this play; most certainly the first school to be given permission to do so; though since our day many have done so, and some of them have borrowed the music we wrote for it then. It was a lovely play, and I think we did it as well as we have ever done anything, though we had to act it on a stage that was only a few inches high in the middle, as our Hall was then two huts placed together, and the middle beam was really very low! We were not in the least deterred either at that time, or when we acted 'A Midsummer Night's Dream', by the presence of a large wooden pillar support in the very middle of our stage, or by curtains that could not be fixed securely. We simply arranged ourselves to the sides of the pillar; and accepted with equanimity any idiosyncrasies of the curtains or of the lights. A door in the middle-back into a store cupboard, was ingeniously turned into a window with a grating, and so realistic was the idea of depth that someone in authority asked me if I thought it quite safe for people to climb such a height! That was triumph indeed, and shows that imagination and ingenuity will overcome most difficulties. We were fortunate too in having people who really did exactly fit the parts.

But when the next time of choice came, we were again faced with the difficulty of finding a play—and when all hope had failed we began to write—sometimes several of us together, sometimes one or other of our number—series of plays that we have acted since. In this way we have produced, since 1930, three original plays entitled:—

'Hereward the Wake'; 'Briar Rose'; 'Cophetua and Arsinöe or The King and the Beggar Maid'; besides a play for the Lower School which we called 'Know You What It Is to be a Child', and in which every girl but one in the Lower School took part.

We have always designed, cut out and pinned every costume in school, and we have been responsible for scenery and properties, so that talents other than those of a dramatic kind have been called into play. The rehearsals have brought together as actors, or in other ways, members of the staff, and girls from all parts of the school. They have taught the lessons of co-operation and of concentration—each member has been made to feel that no part is so

unimportant as not to be really important, and from our choruses of one time have come our Principals of another. We have sometimes run some of the parts in duplicate, but otherwise we have not particularly troubled about understudies.

We have tried in our plays to get variety of tempo and of interest: and in all cases songs and music—also written in school—have been an integral part. We have now quite a beautiful stage, with an extension that can easily be put up. This extension has steps all along the front and a pillar at each side bearing the lights. As there are no back-rooms to our stage, much of our action of entering has to take place up the Hall, but as our plays are of the somewhat spectacular kind, this is all to the good; and in many ways adds to the interest. My advice would be 'Try to turn all your difficulties into assets'.

You may like to have a few details about each of these original plays that I have mentioned.

The play of 'Hereward the Wake' was based partly on Kingsley's story, partly on legend, with the introduction of the Leofric and Godiva Story as a Prologue. The use of Good Spirits and of Evil Spirits, typifying respectively the different phases of Life in the Fens, added something to the interest of the play; as did particular emphasis on the Witch episodes: and on the influence of Torfrida and of Alftruda. No desire to end in a proper 'story book way' could however make the ending a happy one.

'Briar Rose'—a Christmas play—told the story of the Sleeping Beauty, in which our Prince Florizel brought up in the enervating atmosphere of the South, finds love and happiness in the brisker, colder North. The production was remarkable for its really lovely costumes and colours: the member of our staff who is responsible for the costumes was fortunate in obtaining wonderful bargains in the way of materials. The other things that one specially remembers are a Gilbertian Scene between 'Proud Potentates' and 'Languishing Ladies'; the contrast between the two Courts of Pomposo and Dolce Far Niente and of Tuberoso and Multiflora: all the lovely Fairy Scenes; and perhaps most of all the words and music of the 'Theme Song'. In this play we had 322 characters.

It is not easy to find even stories still unused, but that of Cophetua and the Beggar Maid remains almost so. Out of the few lines that we have in Tennyson's 'The Beggar Maid' we concocted quite a long story of an ancient feud between dark and fair peoples: between the proud and fair conquerors under Cophetua I and the conquered dark race, and of a curse that should be worked out under a Cophetua, seventh of that name; and it is that seventh Cophetua, who, after many adventures, finds in his own home, among the downtrodden serfs, the maid appointed for him.

In our Lower School play we brought in all

the books read in that part of the school, and so it became more particularly interesting to the young actors.

At the moment, we are busily employed in getting up 'The Tempest' as we felt that it would lend itself to our kind of acting. We have in it 147 actors, and have introduced various types of Spirits of the Island, of trees, of sands, of waves, and we are having a good deal of music in it.

I wish that all my readers could come to see it. If at any time anyone would like to hear any more of our efforts, I shall be most happy to answer any questions or to show any photographs.

The Value of Work Camps in Secondary Education¹

W. F. Hoyland

THERE is not a school in the Country that is not aware of the danger that it may become shut off from the outside world and lose touch with all forms of society other than its own. Accordingly more and more subjects are being introduced into the curricula which will bring the pupils into closer contact with the social conditions around them, and enable them better to understand the reasons for the present economic and international situation. The problems of local government and housing schemes are studied, visits are made to assizes and petty sessions, and lectures are given by men of all professions. There may be a club, run by a few pupils, for working lads in the town, and two representatives from the school may attend the Duke of York's Camp each summer.

All these are excellent in their way, but they do not get very far. A visit to a family living under evil housing conditions leaves an impression on the mind of the visitor, but in most cases he has done little more than look on from a distance—he knows very little about the lives of the people who live there. The lads'

club may produce friendships, but they are made in recreation under special conditions—there is not much understanding of the boy's everyday life in the home, factory and street.

There is only one certain way to get to know someone really well: it is to work with him. It is when men share manual work that real friendships are made, and that a knowledge of one another is gained. There are not many professions that school children can take up for a short time with any great success, but there is one that everyone can do tolerably well: it is to dig.

All over England and Wales there are small communities of unemployed men with allotments, many of which are run on a co-operative basis. To these Work Camps parties of school children go for a week or more to share with the men the work of digging in the ground. If the Work Camp is in the country the members of the party may sleep under canvas, feeding and spending the evenings with the men. More usually it is in a town—Wigan, Oldham, Bolton or many others—where the children live as paying guests with the families of the men with whom they work. Thus, in living in the home a close insight is gained of the housekeeping problems faced by unemployed families; by spending the day-time working side by side

¹ Full details of Work Camps where parties are welcomed can be had from:—Work Camps for Schools and Colleges, Clearing House for Information, Woodbrooke, Selly Oak, Birmingham.

with the men class barriers are broken down, while built up in their stead are bonds of friendship and mutual understanding.

Recently parties have gone abroad and done similar work with the unemployed of Austria, Denmark and Sweden: there is a farm in the Pyrenees where an exiled German family is struggling to live, and there are the Bruderhof communities in Germany and England. The Work Camps need not be confined to our own Country, they can be extended to break down barriers of nationality and race.

It is not the object of the Work Camps to better the lot of the unemployed, though its efforts are doubtless helpful; its object is the education of the school children in a subject which cannot be taught in any other way. They are brought into intimate contact with men and social conditions they would not ordinarily meet. Some day those children will be taking on responsibilities that may mean the government of their town or even Country, and in any case will involve numbers of their fellow men: the experiences gained at Work Camps will enable them to carry out these responsibilities well.

The task of organizing the Work Camp parties from the school is not a difficult one. Perhaps the first one was, for I had never been before myself and it was necessary to resort to persuading boys to come with me. After that many of them were anxious to go again and their enthusiasm caught on in the school. Now, they organize their own parties of five or six, with one of their number acting as leader. Nearly every holiday I take a party myself of junior boys—14 or 15 years old—to a co-operative farm in Sussex, where they get their first taste of a Work Camp, but after this experience I urge them to join a party run by a senior boy.

Better than any theorizing about the value of Work Camps is to hear from those who have actually taken part in them. Below are reproduced a few extracts that have appeared in school magazines.

Cymmer

(Cymmer is a small mining town in South Wales where a community hut and garden have been built by unemployed men.)

'The thought of going there made him feel

afraid. He was not sure he was going to enjoy the life. He did not mind sleeping in a hut—he had done that before—he did not mind hard manual work, digging in soil that was half rock, but he was not quite sure that he was going to like living side by side with Welsh miners, working with them, talking with them, eating and sleeping with them. Had they anything in common? Wouldn't he be a little standoffish, and they shy and unassertive?

'He arrived—painfully selfconscious of the car that had brought him—and tentatively shook hands with all who greeted him. He looked round wondering how it was all going to work out.

'The week passed.

'Now he was saying good-bye, warmly shaking each man by the hand, and as he travelled home he thought over all that had happened, and all he had learnt during those seven days. He had dug in the side of a hill. He had moved barrow-loads of soil. He had hacked rocks out of a quarry. He had helped build a garden. He had helped in two concerts, when hundreds of men, women and children had crowded into that hut, till there was not even standing room, and he had listened to singers perform before a truly appreciative audience. He had been down a coal mine, and seen some of the conditions under which men work for their living. And he had played in a rugger match on the top of a mountain. But there was something else he had done—it was hard to describe it—something that made him very sorry to be going away, leaving behind those friends with whom he had lived in such a close community. He had discovered what a lot he and they had in common, and what a lot there was to be learnt from them. He had learnt how a crippled man can work, and be really glad to be alive, and how men, faced with no prospect of better times, can be cheerful and courageous. They were all human beings like himself, who felt as he did, and thought as he did, who worked and ragged as he did: men who had made him their friend as he had made them his'.

Wigan

(Here there are co-operative allotments.)

'My friend and I were staying with a family who were certainly much better off than most,

although they had a grown-up son out of work. Their hospitality was royal, yet they had never had visitors before.

'At ten o'clock the students (nine of us) went on to the allotments to work. It was not so much the work we did as the talks we had that were so enjoyable, and perhaps we were impressed with two men in particular. One was an old campaigner, the oldest owner of an allotment. . . . He enjoyed toffees and as there were no cigarettes handy we talked over toffees in small huts when it rained. The second man was a wonderful gardener and he had turned his patch of turf into the neatest weed-free plot of ground we had ever seen. The actual work was the rough digging of plots belonging to men who were ill.

'We were there four days: we saw the life of Wigan and realized that where before we had perhaps been afraid to tread, we were now welcomed with outstretched arms'.

'A most constructive week was spent at Wigan where we dug strenuously during the day and talked continuously during the evenings. We learnt a great deal about small incomes and the

skilful way in which they can be used, and yet we felt very much at home. Our host was an examiner and was very jolly and full of fun. Even at sixty-five, he challenged the entire party to a snowball fight which ended in a broken street lamp. Although the town is dull and drab we soon found out that the people were exactly the opposite and we should be well advised if we could employ a little of their high-hearted happiness in our own lives. Perhaps we shall'.

New Hope Farm, Withyham

(This is a small poultry farm on the borders of Kent and Sussex.)

'We were there in January. There was plenty of mud after the rains. At nine o'clock on the evening of our arrival we helped to shift some forty head of poultry from one house to another. The storm-lantern glimmered, Wellingtons squelched, as with the warm roundness of a ruffled hen under each arm, a burden which tended on some journeys to protest at such an undignified method of conveyance, we trudged between the wire-netted runs. Fencing, gate-building, logging kept us busy. There is plenty to do.'

The Use of Leisure at a Public School

E. H. Lockwood

A BOY who comes to Felsted School at the age of, say 13½, is pitchforked, as it were, into a 'junior room', one of those bare and uncivilized apartments whose furniture is suited to the ragging and toughing propensities of the small fry who inhabit it. At that age it's a glorious thing to live where nothing is breakable except the windows. The amenities of civilization are represented chiefly by a ping-pong table and a gramophone blaring jazz, or perhaps in these days its more cultured colleague the wireless set. The best thing about the junior room is the cheerful horde of boys, about 25 of them, for whom it is a temporary home. And the word 'home' is not here a misnomer, for one of

the things a boarding-school can do is to help a boy to begin the transference of his allegiance from the home of his parents to a home of his own, and the first stage of that process is for him to make his home among his fellows.

Now this living with the herd, though doubtless very sound psychologically, suffers from certain disadvantages, the chief of which is that the mechanism by which the individual emerges from the crowd is, or at least has been, gravely defective. It is all very well to say that a boy must be a boy before he can be a man, but men who have never got out of the schoolboy stage are as useless in the world as so many Peter Pans.



The Bury Garden

business, for it demands more space, more freedom and a greater variety of opportunity.

But if there is any one thing which is characteristic of the modern tendency in education it is the attempt to provide this greater freedom for individual development. In school hours, this is reflected in a wider choice of subjects and in a tendency, perhaps by means of such devices as the Dalton Plan, to extend what may be called sixth form methods to the lower parts of the school. But it is the special business of the boarding-school to consider that part of the pupils' life which lies outside school hours, and part of that business should be to provide some of those things which a good home can give—perhaps in greater abundance and variety than any home can do.

Obviously a boy should be enabled to make good use of his leisure, for that is the time when he is most completely himself, the time when he has a chance to follow and develop his own tastes. How can we help him in this?

Before going further it may be as well to state exactly how much leisure a public school boy has. The following programme probably allows as much spare time as any:—7.45 breakfast, 8.30-9.0 morning prep, 9.10 chapel, 9.30-12.50 school (with 20 minutes break), 1.0 dinner, 1.30-2.0 rest (lying on beds, reading or talking), 2.30-3.45 games or runs (4 days a week) or

O.T.C. or Scouting (1 day a week), 4.15-6.15 school (3 days a week), 6.20 tea, 7.15-8.30 prep, 8.40 prayers, 10.15 lights out (9.15 for juniors). On Sundays, two chapel services are compulsory and there is a $\frac{3}{4}$ -hour period for Scripture prep.

It will be seen that, except on Sundays, the free time is practically limited to a couple of hours on half-holidays and an hour each evening; and even this limited allowance is considerably more than in former days, when the evening hour was occupied by 'second prep' five days a week. The free hours in the afternoon were partly occupied, then as now, by such voluntary activities as carpentry, boxing, music practices and rehearsals, and it may well be imagined that the school societies, dependent chiefly on Saturday evenings (from 9 p.m.) and Sundays, maintained a precarious existence. But they did keep themselves alive, some of them for 50 years, and eventually an almost unique opportunity presented itself of giving them a permanent home and a chance to develop. This was due to a former governor of the school, who lived close by in a sixteenth century farmhouse called 'Felsted Bury'. He had been one of the first members of the school Scientific Society in 1877, and after a life spent mostly in India and Persia he retired to Felsted Bury and died there, leaving the very attractive house and garden to the school.

The garden was immediately made available to the whole school, at first only on Sundays. This in itself was a great privilege, because nothing could have provided a more complete contrast to the noisy and barracks-like atmosphere of a crowded school building. Here was space, order and quiet. There was never a truer remark than Thring's, that 'the



almighty wall is, after all, the supreme and final arbiter of schools'. The silent influence of surroundings, beautiful or ugly, is more penetrating than any amount of talk, and that is why this first step was so significant and valuable.

Next, the house was repaired and redecorated and was planned out as a house of leisure-time activities. This immediately raised an interesting educational problem. There is no harder lesson to teach boys than to take care of things, whether their own things or the community's. How, then, would they treat this rambling old-fashioned house of about 20 rooms, under what must necessarily be very slight supervision? What sort of furniture and equipment could safely be installed? What rules would be necessary?

The only possible course was the bold one, to furnish the house as such a house deserved and to minimize restrictions in its use. The utmost care was given to the decoration and furnishing. Light paints and distempers were used, easy chairs were provided and carpets, the general effect being something quite different from a school building. This produced the desired result and it is satisfactory to record, after $2\frac{1}{2}$ years, that the worst wear and tear has been on the stair carpets.

Rooms were allotted to the different school societies, but the societies have not been encouraged to regard their rooms in a possessive spirit, as castles to be defended. There are 70 or 80 'full members' who have the complete run of the house at any time, besides 120 to 150 'associate members' who have similar use of the rooms belonging to their own societies. The full members are selected by a committee consisting of about 10 boys and 2 masters, one of whom is the Warden and lives in the house. This committee is not primarily an experiment in self-government. It does govern, not because someone has decided that the boys ought to be allowed to make their own mistakes, but because the united commonsense and knowledge of 10 boys and 2 masters is in fact better than that of any one person. If the Warden has influenced the committee it has been almost entirely in the direction of preventing the multiplication of rules. There are indeed practically no rules, the chief exceptions being that boys using the darkrooms must sign an attendance book and that the radiogramophone in the Music Room must only be used for good music (the house rooms in the school buildings provide ample facilities for the other sort).

The Music Room is naturally one of the best



used rooms in the house. It has held up to 80 people (a tight fit) for a Musical Society concert. It is used for orchestra practices and some particularly enjoyable Sunday evening sing-songs. Usually these consist of part-songs and madrigals, sung for fun, not as practice for a performance. This term, however, they have formed the earlier practices for the opera 'Ruddigore' which is to serve the double purpose of providing the school concert and the annual entertainment given by the school to the village. At other times in the Music Room there are usually boys listening to the gramophone or wireless, with varying degrees of attention, reading a magazine or a miniature score as the case may be.

In the Art Room there is always some kind of work going on, usually for one of the three-weekly competitions (just now it is posters for 'Ruddigore'). The History Room is more of a library, and so is the Debating Room, which is shared by the Debating, Modern Affairs and Shakespeare Societies. The last is a dramatic society and their work naturally centres round the stage in the school hall, where they produced 'Tobias and the Angel' this year, 'Macbeth' last year. They also did 'Androcles and the Lion' in the garden on the day the Bury was opened.

Debates may be either in the Bury (sometimes in the Bury garden), or in the school hall. Another room in the Bury is shared by the Geographical and Meteorological Sections of the Scientific Society and others again belong to the Zoological and Engineering Sections. The last has a model-making room elsewhere. The Wireless Room and the observatory are also outside the Bury, for practical reasons. Two

darkrooms in the Bury attics are in use at all possible hours and a good deal of indoor work is done in the Photographic Studio. In or near the old kitchen premises are to be found the Careers Room, the school magazine office and a small but efficient bookbinding industry. Finally there are two general rooms: the Lecture Room, where many distinguished visitors have held forth, in supplement to the innumerable papers read by boys to the different societies; and the hall of the house, which is a lounge where full members may read their newspaper in becoming dignity and where weekly coffee parties are held with a view to stimulating the dying art of conversation.

Literary efforts are not confined to the school magazine. There has been a Bury Magazine and a Bury Report, and the latter is to be an annual production, written and illustrated by the boys. There is a Foreign Travel Association, which has organized tours abroad. Foreign visitors have likewise been entertained in the Bury, and one of the best evenings we have had was the occasion of a joint sing-song in the Music Room with a German hockey team.

It is too early to say what will be the eventual effect of the Bury on the School, but at the least we can say that in the future there will be no excuse for the intelligent person who says that his school was a sahara, or for the person of invincible dullness for whom life consists of office and golf. Dullness impoverishes the world, but everyone who learns to enjoy life intelligently, who learns to appreciate beauty, to talk or write well, or to understand the interest of what goes on in the world, is likely in due course to do his share towards making the world fit for human beings to live in.

On Starting a New School

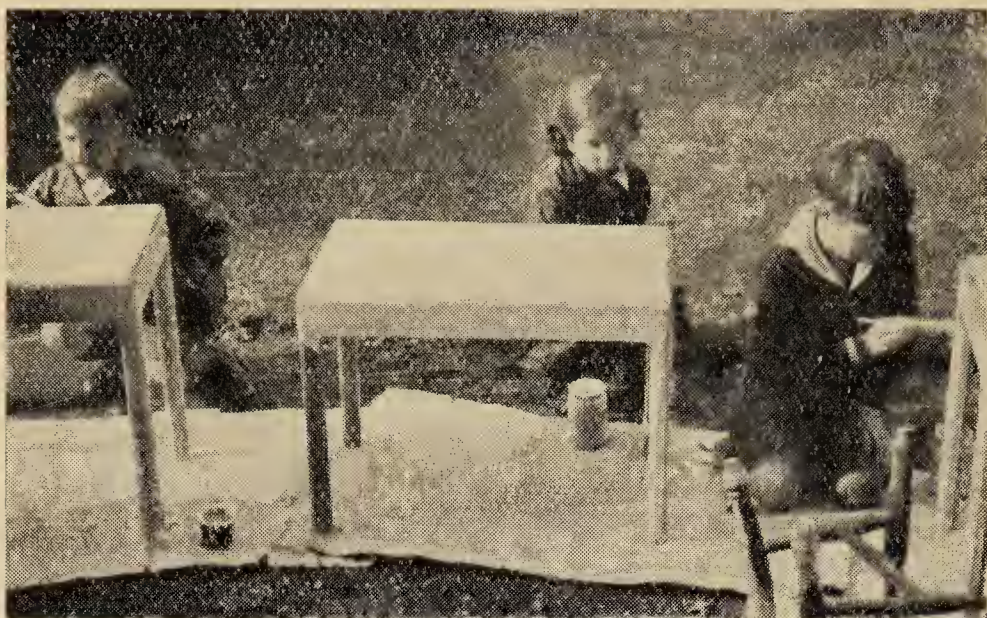
A. K. C. Ottaway

By the time this article is published this school will have finished its first term. On the 21st of September, 1936, I and five other members of staff watched about two dozen children come to a new school for the first time. By half-term the numbers had grown to 29.

Headmaster of Burgess Hill School

The school is in Hampstead, London, N.W.2, and is planned for 100-120 boys and girls between the ages of 5 and 13. It is a progressive preparatory school, and thus aims at making reforms in one of the most backward sections of English education. It is hoped more especially





Painting furniture for the Kindergarten

to prepare pupils for entry to schools closely linked to the modern movement in education, but should parents desire preparation for the more conventional type of school, any normally intelligent child will be able to attain the necessary standards of admission. This means that boys may have to take the Common Entrance Examination, however it interrupts and distorts their education, until the very urgent reforms in this examination, which seems imminent, are brought into operation. Many preparatory schools are struggling to be sane and enlightened under the dominating burden of this examination. We support all efforts at its reform not because we object to hard work, but because we insist on hard work at the right subject matter for the junior boy's age, abilities and interests. Just as wrong food for the body can ruin physical health, however hard the rebellious yet miraculously adaptable viscera attempt to digest it; so the wrong mental food destroys the efficacy of a mind which may even give every appearance of having assimilated it.

What is our time-table at Burgess Hill? How do we hope to achieve the all-round development of each child, without over-stressing the intellectual work, or allowing too many claims from the increasingly important practical subjects, or making a fetish of games or any other one feature of the curriculum? The children are at school from 9.30 to 4.15 each day. This makes a total of $33\frac{3}{4}$ hours each week. With our present time-table (making arbitrary

distinctions for the sake of numerical representation), 14 hours each week are spent on academic subjects, or 'brain stretching' in the ordinary school-lesson sense; $6\frac{3}{4}$ hours are given to practical subjects (including art and music); $4\frac{1}{2}$ hours to games, exercises, and free time; $2\frac{1}{2}$ hours to feeding time and the same amount to rest; $2\frac{1}{4}$ hours to sweeping, cleaning and tidying; and $1\frac{1}{4}$ hours to the daily School Meeting.

The academic work must obviously include the basic subjects that any school has to teach. A few of the differences from the conventional preparatory school may be mentioned. General science is introduced early, notably biology and the elements of human physiology. History-geography is treated as one subject, along with the beginnings of social studies, as aspects of the evolution of society and man's place in the world. Maths-geography is another subject, called 'space' and is an introduction to geometry and astronomy, and later space-time. English is taught not merely as grammar or the study of (often wrongly) selected literature, but as a means of written and spoken expression, as an instrument of accurate thought, and as an approach to great writers through prose and poetry which is in touch with the emotional and mental experience of the child. Our tendency with foreign languages is to postpone written and formal grammatical work until the age of 11, and to encourage the spoken word as early as it is wanted. Latin is voluntary, except for examination candidates who need it, and for



Making a plan of the School and Grounds

them it is taught for 2 to 3 years at the most.

So much for 'lessons', and during 'lesson time' as well as during the other activities now to be described, there are two key-words which indicate what we hope the school will be. The school aims at being a workshop and a community. As a workshop there is the art work and all varieties of handwork and crafts, which are given the position of importance they have gained in all modern schools. In addition, the link of work with society is made by the undertaking of useful practical jobs for the service of the whole community. The spirit of this work is shown by the small girl who on a wet games afternoon was cleaning the floor of a lavatory during its re-decoration, and looking up with a radiant smile though dirty face, she said 'I like this much better than football'. And she also likes 'football', for we play a conveniently unconventional game, a mixture of foot and handball, which boys and girls can play together with the greatest vigour and safety.

The community life is regulated by a daily school meeting. This will always be a meeting of the whole school while it is small enough, and of longitudinal sections of the school, changed from time to time, when it is found to get too large. The school is a democracy where the opinion of every member is consulted. And when each of us is consulted, each one of us is responsible; and the success of our community depends on the way we face that responsibility. School duties are arranged at this meeting. These are chosen and not appointed, and so are always willingly accepted. Every child in the school has a daily duty of some service to the group life, unless he or she prefers not to take on anything at all. So far, any child who has not accepted a duty at first, has always been found to ask for one later. If a case arises of a child who continually prefers to do nothing, it will be regarded as a special behaviour problem.

The school meeting is free to discuss any matter concerning the regulation or organization of the social life. Is not the influence of the staff at this meeting a very large factor? Of course it is, but if this influence is effected by reason and persuasion, and not by coercion, there is no harm in this, if the staff are the right kind of people. The grown-ups are members of the community with more knowledge and

experience. Naturally they will often find better solutions to problems than the children will find. What if the solution found by the grown-up is not accepted by the children? This has not happened yet. If it does the answer is that the Headmaster makes the final decision, because he is the Head of the school. Everybody knows that, and if they do not accept it they will have to leave, unless the Governors decide that the Headmaster has to leave. It is not a system by which the children govern the school, and so we don't call it self-government. The children are not given judicial powers or powers of punishment, nor are the decisions made by majority voting. It is a system of consultation, where everybody's opinion is listened to, and an agreement reached whenever possible by common consent. If agreement cannot be reached then the appointed leaders of the school, that is the staff, must be trusted to make the best decision.

Finally, what character qualities do we encourage in the developing personality of the child? Anyone who has lived with young children under 7 years of age must have noticed their unbounded spirit of eagerness and enthusiasm. They are excited by every new thought and every new thing. Everything they do is education. How often do we see this creative spirit of childhood become deadened and dull and resistant? Is it not a great tragedy to see young boys and girls resistant to work, or bored and without vital interests?

There are two opposite ways of spoiling a child. Here is a story told by Strindberg: 'When he was a small boy he expressed a wish by saying "I will". But his father said to him, "You have no will," or "Little boys don't will." When he became grown up a bit his father asked him one day, "What do you want to be?" The boy did not know, and he had given up wanting because it was forbidden. True he had a liking for music, but he did not dare say so, for he thought it would be stopped if he did.' This is the tragedy of a child who had given up wanting because it was forbidden. The opposite tragedy is that of a child left entirely free to do as he likes and to follow every passing whim and fancy. Adults, possibly through a mistaken view of freedom, leave him to take the line of least resistance, so that he gives up the moment effort

and patience are required. His eager spirit, through lack of help and guidance, flits from one new subject to another, and he never acquires the habit of steady work at any one of them. When the immediate stimulus is exhausted he becomes bored, and so never finds his true self, and may leave his most valuable capacities unawakened.

People are often afraid that the progressive school makes things too easy for the child, and so falls into this latter type of error. A school that does this makes a grave psychological mistake, because children are happy working hard, and need to overcome difficulties. Even when the work at first appears arduous and unpleasant, it is of the greatest value to the child to experience the joy of achieving when at first he thought he was failing. Therefore it is of great importance to keep alive those qualities of zest and vitality, which lead both to enjoyment

in creating, and also to the power of facing defeat and difficulty.

Of equal importance is the development of sensitiveness. By this I mean a capacity to feel keenly, to be sensible of another's feeling, and to react quickly to changing circumstance. One of the aims of education is to make people more aware of themselves and the world in which they live.

Then with minds quickened and sensitive there remains the task of training our pupils to relate thought and action. We need people in the world not only able to think and feel, but able to act as well. Let us remember the following words of Pericles from his famous speech in praise of the Greeks of his day. 'For we have a peculiar power,' he said, 'of thinking before we act and of acting too, whereas other men are courageous from ignorance, but hesitate upon reflection'.

Fellowship News

ENGLISH SECTION JANUARY MEETING

The Annual Meeting and Lecture of the English Section will take place on January 6th at University College, Gower Street, within the programme of the Conference of Educational Associations. The General Meeting will be held at 3 p.m. The main item on the agenda is the presentation of a revised scheme of membership, recommended by the Executive. The meeting will be followed by tea. At 5 p.m. Professor Sir S. Radhakrishnan, whose contributions to the Cheltenham Conference will be fresh in many memories, will deliver an address on *Education and the Life of Spirit*.

GENERAL MEETING

A General Meeting of the Section was held on November 28th to hear the recommendations of the Provisional Committee which has been considering the future of the Section and to take a number of decisions. Dr. Susan Isaacs took the chair and about fifty members and friends were present.

The Chairman explained that it was generally agreed that the time had come to separate the work of the English Section from that of the International body, to build up a strong autonomous Section with a democratic constitution and to embark on a wider development of activities in this country.

The Treasurer of the International, Mr. W. Laffan,

International Headquarters, 29 Tavistock Square, London, W.C.1

read a report on the present position of the Fellowship, the main point of which was that, as certain temporary grants had ceased, the work must now depend on the strength of the membership.

The Chairman then outlined the recommendations of the Provisional Committee. There seemed no doubt that a real place existed for the N.E.F. in England, as a clearing house for ideas, research and pioneer work, and as a means of bringing together the various educational agencies, more particularly the two great groups, the state schools and the public and private schools. The problem resolved itself into a choice between two more or less alternative policies: (1) to lie low and set our house in order, (2) to go ahead with an ambitious programme and appeal for wide support. In the opinion of the Provisional Committee, the first was inevitable for the time being, but we should make the second our ultimate aim, and put it into action bit by bit as circumstances allowed. Its basis would be the framing of a scheme of vital activities and the engagement of a Field Organizing Secretary with the energy and initiative to carry it out.

In open discussion members showed their essential agreement with this line of policy and emphasized the need for keeping a clear aim and remembering that the Fellowship stood for a certain stream of tendency, which was generally understood by the term 'New Education'. It was realized that New Education was not the monopoly of any one type of

school: there was experiment in every type, and we wanted to hear of each other's endeavours and share our experience.

Mr. Henshall then presented the Constitution which the Provisional Committee had drafted. It was discussed paragraph by paragraph and, with certain minor emendations, adopted.

The Constitution provided for a large Council and the meeting proceeded to elect 121 persons and representatives of 20 organizations to form this body. The idea of having such a large Council is that the Section may be able to count on active support in different parts of the country and different spheres of educational work. Fresh centres of interest may thus be established to which Headquarters can turn when it comes to plan local campaigns and activities.

Various projects have been proposed which would extend the usefulness of the Fellowship in England, and it is hoped that other members will put their ideas forward. As far as the Section's restricted means permit, new forms of activity will be set on foot; but the realization of a full programme of vital work must depend on a large increase in membership. Representatives of different branches of educational work have expressed themselves most encouragingly on the prospects of support among their respective groups, and energetic efforts will be made to reach them and enlist their interest. If every member will do his utmost to secure new members, the way can be prepared for a bold policy of valuable work.

COUNCIL MEETING

Those members of the Council who were present met after the General Meeting and elected an Executive Committee which can meet at more frequent intervals than the Council and direct the work of the Section. The Executive consists of Mr. A. Corlett, Mr. W. B. Curry, Mr. E. Salter Davies, Capt. G. D. Griffith, Mr. A. E. Henshall, Mrs. Eva Hubback, Dr. Susan Isaacs (Chairman), Mrs. Beatrice King, Mr. W. Laffan (Treasurer), Mr. A. J. Lynch, Mr. P. E. Meadon, Mr. V. Ogilvie, Mr. A. K. C. Ottaway, Miss H. K. Sheldon, Dr. H. G. Stead, Miss L. Swann, Miss K. Twentyman (Secretary), Miss F. Webb, Mr. L. G. Weedon and Mr. J. C. Worsley. Mr. J. Compton and Mrs. Volkov were subsequently co-opted. For the present the Headquarters Committee of the International will meet jointly with the Executive; its members are Dr. W. Boyd, Prof. F. Clarke, Mrs. Hartree, Mr. Laffan, Mr. Lynch, Mr. Rawson and Miss Soper.

ORGANIZING SECRETARY

The Executive has received several applications for this post, but has not yet made an appointment. If members know of anyone specially qualified to undertake this work, will they kindly communicate with Headquarters.

RECEPTION

The Annual Reception of the N.E.F. and the E.A.N.S. was held on November 28th at the Royal Academy of Music, under the chairmanship of Lord Allen of Hurtwood. A large number of mem-

bers and friends were present and enjoyed an unusually stimulating evening. The programme opened with a short recital of pianoforte music by Miss Virginia McLean, whose brilliant playing set the note of alertness and concentration which characterized the meeting. Professor John Macmurray followed with an address on *The Contemporary Resistance to Christianity*. It was a frank and searching study of the present lack of any guiding principle in life, of which educators are only too painfully conscious. He maintained that the scientific facts on which human society actually rests were discovered by Christ and that throughout the past two thousand years progress has meant the gradual realization of some of these facts. It was no conventional version of Christ's teaching that Professor Macmurray put forward; indeed, familiar sayings appeared in a new light in the course of his address, often because he took them literally. In the space of a few lines it would be impossible to report an address crammed so full of matter, and we are glad to hear that he is hoping to develop his theme in the form of a book. When members retired for refreshments, eager discussion of the address could be heard on all hands and we can assure Professor Macmurray that he put into our minds disturbing thoughts which will keep us thinking for many a day.

FORMS OF MEMBERSHIP

Acting on the instructions of the General Meeting of November 28th, the Executive has considered the revision of the forms of membership of the English Section and has adopted the following:

Individual Membership

(1) Full Membership, £1 1s, comprising all the privileges now given to Full Members plus special terms to conferences. Additional members of the same family at the same address, 10s 6d: the same privileges, without an extra copy of *The New Era*.

(2) Associate Membership, 5s, giving the services of the Information Bureau, notices of conferences, General Meetings, etc., and of events in the locality, and the right to vote at General Meetings.

Group Membership

(1) Teachers and others in a group of not less than three, 10s 6d per member, giving the privileges of Full Membership but only one copy of *The New Era* per group.

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WORLD FELLOW TEAS

These will begin again on Friday, January 15th.

Book Reviews

The Headmaster Speaks. By the Headmasters of Ampleforth, Bristol Grammar School, Clifton, Fettes, Glasgow Academy, Manchester Grammar School, Mill Hill, Repton, Rugby, Stowe and Tonbridge. (Kegan, Paul, Trench, Trubner & Co., 7/6.)

It is difficult to review this book fairly because these Headmasters shelter behind phrases and words that beg the questions which many of us are asking. For instance, the Headmaster of Ampleforth says that 'Public spirit is fostered by the presence of tradition and the application of reasonable sanctions consecrated by wise traditional methods,' but the reasonableness of the sanctions and the wisdom of the methods are not discussed.

He goes on to state the case which is more or less endorsed throughout the book, that the schools stand for three things: 'Religion, discipline and sound learning.' He believes 'that the object of our schools is to produce good and able men to serve God and their country'. But we are not in the least agreed as to what constitutes the service of God and country, and are left to conclude that these Headmasters do in fact approve of a system which (a) perpetuates class privileges dependent on wealth, (b) fosters a conception of 'loyalty' that is limited to the British Empire, (c) trains future citizens to rely ultimately on the weapons of fear and force. Then again there is endless talk about the importance of 'discipline,' as if we were all agreed as to the kind of discipline that is important. What is a disciplined body? What is a disciplined mind? We answer these questions by our methods of instilling discipline. By 'a good disciplinarian' we may mean a man who keeps boys in order at school, or we may mean a man whose boys behave in an orderly fashion after they have left school. The Headmaster of Fettes, in defending corporal punishment, says that it is 'expeditious and nearly always efficacious'; so of course is a bombing air-raid, if you judge its efficacy by its immediate and superficial results. As to 'sound learning' there is, as usual, a great deal about the value of Latin and Greek, and as usual there is the implicit assumption that all boys, of whatever type, ought to fit into a scheme of intellectual education designed for potential scholars. There is no suggestion of a comprehensive scientific approach to the exceedingly difficult problem of getting the best out of five or six hundred boys, of whom perhaps half are not gifted in the intellectual sense.

Instead of facing this problem squarely, making experiments, and studying the experiments made in some of the modern schools, these Headmasters are

content to retort with little dogmatic half-truths, e.g. 'the boy who has learnt to work at Latin Grammar, which he detests, has learnt an invaluable lesson of citizenship' (Headmaster of Mill Hill). Latin is 'still, I believe, the finest instrument of the schoolmaster, and the best discipline for the boy, whether clever or not' (Headmaster of Fettes). Generalizations, based on special cases, are neither helpful nor edifying.

One can appreciate the visionary and the prophet even if he is unscientific, and the energetic man who overcomes all obstacles even if he lacks inspiration, but these Headmasters portray themselves as neither one thing nor the other. They say in effect that they are very busy men, hopelessly overburdened with innumerable claims and endless immediate problems, they 'deplore' a long list of 'tendencies' and hope for the best. In a short review it is impossible to criticize all these essays individually. Read the Headmaster of Rugby's contribution: it is the refined statement of a scholar, full of balance, restraint and virtue. The trouble is that Jones minor, whose name is Legion, somehow gets left out. Jones minor manages to extract from school chapel that portion of Christianity which coincides with a nebulous ideal that his father calls 'manliness'; he gathers that virtue can be imposed by force; and collects enough of sound learning to pass the School Certificate, avoid punishment, and keep his people quiet. He makes allowance for his Headmaster, becomes an expert in 'Ways of Escape', and goes on his way rejoicing.

The Headmaster of Clifton is well worth reading. He knows quite well that the problem is a personal one and that until he can find the right masters nothing significant can be done. He is modest enough to suggest that the schools are in need of 'a really great Headmaster—a man of vision, strength and courage—at once prophet, scholar and statesman'. We are sure he is right. We know so well that it is not in fact Latin, but the man who teaches Latin; not Science, but the scientist; not the theory of punishment, but the man in authority; not discipline as such, but men and women who make or mar the youth.

The Headmaster of St. Paul's says that 'the problem of the proper training of teachers has not yet been solved'. Has it ever been faced? A good University degree, following a public school education, and the ability to say 'well played' or alternatively to write 'he lacks application', are insufficient qualifications for an exceedingly difficult task, which involves human understanding and the creative ability to tackle old problems in the light of new knowledge.

J. C. H.

THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

THE last time that the *New Era* issued a special number on sex was in 1924. It is interesting to look back and compare. In the earlier number sex was treated as an individual problem, viewed almost *in vacuo*, or at most against the limited and still personal background of the family. In this issue we have tried to show it as a problem so impinged upon and exacerbated by other things as to have lost all outline. One critic protested 'But there is no sex problem; there is only an economic problem'. And one can at least agree that if there were no economic problem, the problems of marriage and sex and love would reveal themselves as other than they now seem.

To the individual, sexual love can bring ecstasy and despair so profound as to blot out temporarily the very self that feels them. Yet these disturbances seem transient. We forget—having no conscious store-house for such chaotic upthrusts. Only some deeply etched irrelevancy remains.

'I have mislaid the key. I sniff the spray
And think of nothing, I see and hear nothing,
Yet seem, too, to be listening, lying in wait
For what I should, yet never can remember.
No garden appears, no path

Neither father nor mother, nor any play-
mate;
Only an avenue, dark, nameless, without
end'.

So the individual copes—largely for his own peace of mind—with this strange associate, his sexual nature and all its profound accompaniments. Society, however primitive, takes a hand, traces a pattern and insists more

or less fiercely on conformity to it, lest social order itself be swallowed again in chaos. The free society will see to it that the pattern is not arbitrary, but is adjusted to the reasonable demands of the individual. The free personality will realize that his best chance of fulfilment lies within the bounds of such a pattern.

THIS issue of the *New Era* contains accounts of legislative attempts to find an acceptable social pattern in Sweden, Austria and Soviet Russia. In Sweden and Austria the economic inequality of women is felt to be a high barrier to any reasonable solution of the sex problem. Dr. Inghe points out that in Sweden, however hard she works, a woman is rarely able to support herself, much less her dependent children. In Austria, however hard she works, even if she is the major breadwinner, she still does all the housework when her 'working day' is done. Each contributor implies that if these injustices and the underlying attitude which they exemplify were put to rights, the millenium would be much nearer. They may be right—the attempt is worth the toil. We would only suggest that in marriages where the wife earns at least as much as her husband, and where their joint incomes pay for the competent running of the home without the wife's doing a 'hand's turn,' as the saying goes, there are still problems to be faced. Moreover these problems are sometimes so grave that the wife may be justified in wondering whether, by dropping her career, lowering the family's standard of living and doing her 'own' work herself, she would not ultimately be standing all those concerned in better stead. Similarly, in those

families where the wife comes home from a day's work to find her housework done and her children tended by her 'unemployed' husband, here too, there are problems, harder perhaps and no less profound.

In any attempt at a valid sexual relationship one must, in Katherine Mansfield's borrowed phrase, squeeze the slave from one's soul. It is a hard and sometimes even a bitter business. It may mean taking a line which those loved best misread as unkindness. But were the slave and the task-master squeezed from every soul, would all be plain sailing?

It is interesting to note the differences between Swedish and Austrian legislation. In Sweden the law-makers' radical reforms were in advance of the innate conservatism of those for whom they were legislating. In Austria, on the contrary, common practice over-shot a still conservative set of laws. Both cases seem perhaps strange in a democracy.

But the strangest case of all is Soviet Russia's. Mrs. King defends the U.S.S.R. ably against those who accuse her of reaction in her new decrees about abortion and divorce. One may accept this defence, and yet be left wondering why it was necessary. 'No one (in early days of the U.S.S.R.) proposed enforcing monogamy by law. The ill effects of such an attempt in capitalist countries were too glaring. It was left for time and education to convince the people.' Yet the Soviet has found herself unable to wait upon time and education. Would a continued patience have undermined the physique of the nation? or is it that the 'irresponsible young people', many of who had known no home, seemed likely to continue to refuse to set up homes of their own? or is there still really an economic barrier to maternity, in spite of all the legislation and all the effort?

It is no doubt a matter of time. In the end some compromise will be evolved that will be reasonably agreeable both to the individual and to the state. Whether that compromise will be similar in the U.S.S.R. and in Sweden, which country will reach it first, and which in the end will prove to have taken the more economical road are interesting matters for speculation.

It is noteworthy that our contributors from Sweden and Austria make little reference to children in their consideration of the marriage and divorce laws. In Great Britain the solidarity of the home is made the keystone of any secular argument against easy divorce. It has been the cloak for much muddled thinking and also much hypocrisy. We now admit fairly generally that a home in which there is serious discord between husband and wife may be disastrous to the children and that a child's intuition may sense hostility which is never openly expressed before it. And yet that harsh and witty dictum that parents are just the people who ought never to have had children is confuted daily by psychologists and laymen alike. Parents or foster parents seem to be the only people who have much hope of bringing up children in security or joy. The child from even the most conscientious and scientific institution seems to lack something that it would have found in a much less promising home of its own.

So the home becomes the meeting-place of the interests of the state and of the individual. Neither can easily achieve stability unless the home is stable, yet neither can produce stability to order. The state should make its decrees as reasonable and as uncoercive as possible, since it is legislating for the turbulent and chaotic forces of creation. The individual too must come to terms with these forces—not in subservience or fear but in a sensitive acknowledgment of them and himself as part of a far greater whole.

Fortunately the stars in their courses would seem to be fighting for us. 'The physically interpreted universe as it appeared to the physics of the last century seemed to be progressing continuously towards a state in which activity would be at a standstill For the new physics the universe appears in a different light. It is no longer towards a state of rest, but towards a state in which co-ordinated activity prevails over what had seemed to be nothing but chaotic activity, that the perceived universe is progressing. A gradual cooling down appears as a gradual disappearance of primitive chaos'.¹

¹ 'The Philosophy of a Biologist.' J. S. Haldane, p.26.

Attitudes of Young People Towards Sex

Sidonie M. Gruenberg

Director, Child Study Association of America

SEX has always been a source of difficulty in human society; and sex education of some sort has always been a necessary part of growing up. Even the famous conspiracy of silence of the Victorian era was a form of sex education.

In all his relations, not alone with respect to sex, the problem of the adolescent, now as always, is to reconcile his instinctive and organic urges with the requirements of society on the one hand, and with the ultimate interests of the individual on the other. His problem therefore involves moralities and character formation; it calls for more or less systematic efforts to guide or educate his growth.

We have in our time become more conscious of the problems of adolescents, and the problems themselves have become more complex. In part, this is because the time interval between sexual maturity and social and economic independence has come to be decidedly greater than in earlier epochs. Work and marriage and self-reliance and independent status as adults have all been deferred, so that to-day a very considerable portion of our young people are not yet out on their own until they are well past twenty years of age—an age that in earlier generations found most people accepted and more or less settled as adults. Our greater confusion is due in part to the rapid throwing together of all kinds of people with their divergent traditions and cultures, by means of the cinema and the radio and the pictorial press. Such contacts with different cultures are always challenging to established customs. But now they come when young people are more than ever sceptical and outspoken, and also when their own situation makes these young people more than ever concerned with sex.

One of the most painful lessons we have to learn as parents is that we cannot shield our children from their own emotional experiences. And this is especially true in the realm of attitudes and emotions that have to do with sex.

The mothers of to-day's adolescents came into their young motherhood at a time when people generally were in revolt against the prudery of the late nineteenth century—roughly during the period between the beginning of the century and the end of the war. During this period enlightened adults were sure that most of their own emotional problems and difficulties derived from the well-known conspiracy of silence in which their parents had brought them up, which had left them a heritage of ignorance and inhibitions with which to meet life. Now we have watched a whole generation of children grow up under a new régime, under the tutelage of parents who have schooled themselves not only to impart to their offspring correct information concerning the facts of life, but to discuss freely with them any and all matters relating to sex. Many of them have naïvely hoped that, with this sounder objective approach, the new generation would be spared most of the emotional upheavals which punctuated growing up thirty to fifty years ago. And most of them have been sadly disappointed to find to-day's young people running true to the older form. The fallacy has obviously been that parents, having learned certain valuable lessons about the maturing of youth, have failed to reckon with the original nature of man—and woman—and especially with continuing needs of adolescents.

Two young women, recent college graduates, were comparing notes on the development of their own sex interests and attitudes. Brought up literally poles apart, in different

parts of the world, one by very modern parents in an atmosphere of free discussion, the other in a home of mid-Victorian hushes and taboos, they were amazed to discover how similar had been their maturing with regard to sex. At fifteen they had both considered sex disgusting and unnecessary; at eighteen they had found it interesting; at twenty-two they both looked smilingly back at their childish views, but now felt sex to be indispensable to a fulfilled life.

We do not know whether adolescents among primitive peoples ordinarily look upon sex as 'disgusting and unnecessary', as did these two young ladies. But there are certainly great individual variations among our own populations. With many individuals there is an æsthetic revulsion of feeling against anything that involves attention to the bodily processes, or against anything that affects the privacy of the body. There are such demands for privacy and reticence even where the greatest freedom is tolerated or encouraged. Older people should recognize such differences in temperament or sensitivity. Our guidance includes the open acknowledgment of the right of each person to develop his own way of life, with the qualification, however, that each accept responsibility along with freedom to make his own choices.

The parallel between these two girls suggests further an appreciation of sex as somehow related to 'fulfilment'. This may not be universal; it probably arises only where the home itself cherishes certain values. The home leads to the formation of significant attitudes, even if these are not identical with those of the parents, wherever it does in fact operate as a unified and unifying experience for the growing children. For the home is the hearth around which develop the deepest affections, the strongest drives, the most enduring values and ideals.

The fears which parents entertain as to the maturing of their children and the apprehensions which the young people themselves feel as to their own fulfilment are largely derived from the visions of failure all around. Everywhere are to be seen unhappy marriages; and these cannot so easily as formerly be accepted as decrees of fate. There is the increasing divorce rate, indicating efforts to escape unhappy marriages, but making no

promise of anything better. There are various conditions that prevent marriage.

These failures, and others, can in general be attributed to interferences with the normal maturing process. We assume that this maturing involves a progressive integration of the physical and the psychic elements, in the characteristically human experience of love, and that it ripens into satisfactory adjustment to mates of the opposite sex.

Both of these young women, however, noted an important difference—not in their attitudes toward sex but in their feeling about their parents. For one of them had learned to find in her mother a guide, counsellor and friend—a reliable source of support and helpful information to be drawn upon if and when she chose—though she might not always choose. The other knew that the parental channels of comfort and wisdom were irrevocably closed to her for all time.

Therein lies, perhaps, the greatest strength of what we believe to be our better ways of sex education: that the roads of communication are kept open between the elders and the youngsters, between the experienced and the experiencing. Nor must we assume from this that a wholesome relationship between parents and their sons and daughters implies a continual series of frank conversations. For it is in the nature of youth to keep its own counsel, to be reserved and shy concerning its emotional experiences, and to exchange its thoughts on its own level with its contemporaries. It is often not until years after an experience that one cares to talk about it—even to the most understanding of parents. It is important only to know that one *can*.

This we have learned in the past quarter of a century of sex education. Further, we have learned that as parents we can neither forestall nor shape our children's maturing experiences, with the pain and joy that come with them. We cannot even, as we had fondly hoped, ensure them right attitudes—even granting we know our own to be right. Broadly speaking, the attitudes of young people toward sex, toward marriage, toward the good life will be determined by the kind of persons they innately are and by the environment in which they have found themselves. The attitudes of other

young people like themselves will set their standards, modified by their own inner feelings, which are impervious alike to our preachings and to their contemporaries' ways of behaving. Whether to 'pet' or not, whether to be promiscuous, are questions which each will answer according to his own nature—there are adolescents more impelled than others by sensual drives, or by æsthetic revulsions, or by an inner integrity and reserve.

What then may we hope for those young people about whom we care so much? We may hope that they will value the new freedoms and opportunities that modern conditions have brought them; but that they will at the same time be aware of the responsibilities that go with them. We can help them to an understanding of what responsible action means in all human relations. Legal forms and restrictions may change, custom and convention may grow stale and meaningless. Old sanctions lose their force and old codes become neglected. But those who accept release from ancient bonds must be ready to recognize the equal claims of other human beings; and they must

be ready to accept also the personal and social consequences of their own conduct.

A generation or more ago the range of choice was already widening, for women as well as for men. Many then feared casual love affairs because these might entail indefinite attachments and commitments. We may hope that in the future our young people will fear rather the effect of such casual experiences upon the growth and integrity of the personalities involved.

Yet, while we cannot hope either to set the stage for our children or to shape the part they will play there, we still do have a necessary service to perform for them as interpreters and clarifiers of the many conflicting standards and ideals they find around them. It is largely from their parents and their own homes that they will derive their ideals of home life, and of family relationships. It is here that they may envision marriage as deeper, more comprehensive, than sex—to realize its satisfactions and demands, the rewards of continuity and its price, the joys and responsibilities of parenthood.

Marriage Relationships

Joan Malleson, M.B., B.S.

I HAVE been asked to write an article on the following statement: 'Marriage relationships are frequently failures because young people know so little of the essential features of the act. Can any instruction help them over this?' The question is one of great importance. Any light that can be shed on marriage difficulties should be of immense value both to the individual and to society.

Some indication of the prevalence of sexual maladjustment may be given by the increasing number of couples who seek divorce. Although it would be untrue to hold that sexual disharmony is at the root of all marriage difficulties, it is probably a much larger factor than is generally recognized, often even by the couple themselves. Marriages where the sexual bond is perfect have a way of keeping intact in spite of great incompatibility of temperament or of

adverse circumstances, often to the surprise of outside observers. In those marriages where it has failed to be established or has ceased to exist (sometimes only from the fear of pregnancy), it is generally found that one or both partners suffers from some degree of unhappiness and physical and psychical ill-health. Even if these marriages do not end in divorce, by their instability they create an atmosphere of social unrest which is detrimental to society as a whole.

In legal circles excellent efforts are being made to help couples in distress by the establishment of private courts to deal with the social side of marital adjustment. Up to the present these courts have not acquired what should be an essential part of their equipment—the establishment of clinics under the charge of doctors competent to deal with contraception and

gynæcology, and with the psychological difficulties of both sexes. If this side of the court work were developed, many of the social and legal difficulties of married couples would become of secondary importance.

It is necessary to give only the briefest outline as to what is implied by the term 'sexual maladjustment'. By law, it is required that consummation of the sexual act should have occurred once at least, before a marriage is considered valid. Although divorce for nullity is occasionally sought, many couples do not wish for divorce in spite of failure of consummation. Far more numerous than these are couples who manage some degree of sexual union but with very much less physical and psychical satisfaction than that experienced by the average person in the so-called more 'normal' marriage.

Seeing that sexual matters, particularly personal ones, are not readily discussed, and seeing that any estimation of physical and psychical satisfaction is so hard to make, it is not surprising that there is widespread lack of knowledge in connection with this matter.

Of late years the enlightened public, as well as the medical profession, are beginning to learn that many disorders of mind and body are actually caused by conditions of nervous strain; important among the factors which cause this are disturbances in sexual behaviour. Thus frequently a man or woman suffers a falling off of happiness or health in the early weeks of marriage and if a satisfactory adjustment is not achieved these 'anxiety' symptoms of mind or body may be prolonged indefinitely. It is important that help should be available for such couples in the early stages of marriage, before the difficulties have become firmly established.

It may well be asked, how does it come about that the most primitive of all biological acts should prove difficult to certain individuals?

It is not generally known by the laity, nor indeed until recently by the medical profession, that inability or difficulty in performing the sexual act has almost invariably a *psychical* (i.e. 'nervous') origin and no *physical* basis whatever. If we exclude the initial difficulty associated with virginity, it would be safe to say of both sexes that less than one per cent of such cases are due to physical causes.

There is a popular tendency to regard sexual inadequacy as a mere lack of technical knowledge, which any good text-book on the subject will quickly remedy. The complexity of the matter is far greater than that.

It would be correct to say that almost all sexual incapacity has for its origin, *fear*.

It is fairly easy to believe that being afraid can temporarily paralyse or banish sexual desire. What is more difficult to understand is that there may be no apparent *reason* for the fear, nor indeed any recognition of its presence. In other words, fear which is wholly unconscious may yet be powerful enough to disturb the whole sexual behaviour. In mild degrees it will cause only such symptoms as slight clumsiness, inability to comprehend the other's feelings, or, according to the sex, failure to give readily or receive easily and with full satisfaction. In more severe, but much rarer, cases, it may cause inability for any sexual union at all.

People accept these facts with difficulty—they desire a more precise explanation before they can be convinced. Yet we do not find it difficult to accept the unconscious origin of other fears. None of us can offer rational explanation of our phobias, whether they be of spiders, mice, 'heights', or enclosed places. Clearly they come from unconscious levels of the mind.

Although the psychical trends which make up a person's behaviour are infinitely complex, there are certain main patterns of disposition which human beings are liable to follow, and some knowledge of these is likely to be of value. I will comment only on two main types of fear which have important bearing on sexual incapacity—fear (most often interpreted as 'dislike') of the body, and the fear of *loving*. Let us consider them in this order.

The very first training which the young infant receives is associated with bodily processess, bodily control, and a little later with bodily interests and curiosity. It has been the custom, particularly in Victorian times, to train children strictly by means of scolding them or shaming them, until every spontaneous feeling and process of the body becomes fraught with guilt. Thus the excretory and sexual organs become classed together as 'taboo' and may seem even wicked and alarming. If the infant's

own body is so shocking to grown-ups, is it surprising that horror is roused when he learns later that reproduction involves the use of those hateful bodily parts? As he matures, experience accustoms him to more adult standards, yet always in the sub-conscious levels of the mind his first impressions remain.

It is children with much fear of bodily functions who may reach adult life with little knowledge of sexual matters. The child who is afraid to learn goes reticently through school life gleaning no knowledge of sex and child-bearing, and believing that all other people feel about these matters as he does himself. Mothers are frequently blamed by their newly married daughters for not having told them of the sexual facts: such a mother has undoubtedly too much inhibition to allow her to instruct her children, yet the real damage was inflicted in their infancy when natural instincts and curiosities were too harshly treated.

Put it more simply. What mother animal teaches her young to copulate? It is never necessary. But if a litter of young animals were punished ever time they exhibited sexual interest, is it likely they would be able to copulate normally in later life? So, each generation of the civilized human race makes sexual incapacity and neurosis for the next.

Just as physical processes can be tinged with fear, so the more psychical aspects of loving may be marred. The ability to love is born in us; from infancy onwards it will be fostered or stunted by experience. The earliest love relationships of the child are by far the most fateful. In infancy, all experiences, good or bad, become incorporated in the growing personality and hence determine the later emotional responses. The burnt child dreads the fire, and thus demonstrates how fear (though its origin may be long forgotten) still influences behaviour.

Some people can attain no full sexual satisfaction unless the union is impelled by love. Yet many people may be almost unable to love because, in their past experience, love has been met with serious disappointment, perhaps misunderstanding or rebuff.

Thus the girl whose father has terrorized the household will never wholly escape her unconscious dread of men, and she will meet the

most kind and loved husband with some fear; while the boy whose nurse or mother scolded and found fault may feel in need of defence from even the gentlest wife. Often it seems that the saying: 'Perfect love casteth out fear' should more properly be reversed.

I have tried to explain some of the less recognized causes for sexual incapacity. The question follows, 'Can any instruction help them over this?' The answer would, most generally, be 'Yes.'

Medical examination, and assurance that the trouble has no physical or incurable basis will give infinite relief to most patients, as will the full discussion of a matter which has previously been so guarded. Whilst bearing in mind the patient's extreme sensitiveness about these subjects, the physician can still give some account of what is permitted in sexual intimacy: he should aim at helping the patient to see how his own restrictions are still based on nursery taboos, and should have no place in adult sexual life. Once the patient can understand that they no longer make for 'goodness' but for 'harmfulness', he is in a better position to revise them and substitute freer and more adult standards.

The first marital experiences will generally bring about a new orientation towards sexual matters, in which the freer partner should be the other's guide. Yet sometimes the restrictions of one partner arouse anxiety and difficulty in the other, and it is then that the advice of a third person will be of great service.

The couple should be told that readjustment of life-long standards may not come quickly, and that with the growth of confidence in one another they should come to feel secure enough to love fully.

Many people suffer from so much unconscious fear that complete sexual satisfaction is not possible for them, or may only be just possible at times of exceptional stimulus, such as in good holiday spirits, or with the novelty of a change of sexual partner. It is natural that people with such difficulties should fear that there is something intrinsically wrong with their choice of married partner. There is a modern tendency to maintain that the achievement of sexual satisfaction is so essential to the individual, that any amount of marital disruption

is warranted for its attainment. Such an attitude arises generally from an insufficient understanding of the factors involved. Although in some cases a change of circumstances or partner will give relief, these measures often prove to be no more than a temporary improvement. The patient's trouble rises from *internal*, not external factors; and he or she is likely to drift always into the same type of situation again.

For anyone whose sexual capacities are restricted, real freedom to achieve satisfaction implies acquiring relief from unconscious fears. In serious cases, this can be achieved only by psycho-therapeutic treatment—a measure which is likely to be more widely adopted in the future.

In general, these sexual disturbances will be found in the more sensitive and intellectual people. Fortunately for society such people can often employ their unused sexual energy in work of high social and creative value. Yet it remains true that for this output the individual may have to pay a high price, both in personal health and happiness and in those of his or her partner.

Marriages may occur between people who have similar types of sexual restriction, and these help to provide a suitable solution to such an individual's problem; but there are other

marriages where it is evident that the sexual adjustment will never be wholly satisfactory to both persons. If such marriages are to remain stable and happy some degree of sublimation into other interests will have to be achieved. That this is possible for many people is undoubtedly true. It is not unusual under such circumstances for a couple to start having children with the deliberate intention of cementing the marriage by a common interest. Hazardous as this step must be, there is no doubt that interest in the children sometimes provides compensation and an excellent outlet for sublimation.

Anyone advising on such matters should be careful never to forget the extreme intricacy of each individual's make-up. Emotional responses cannot readily be estimated; occasionally a marital situation which offers little hope of solution may in time mature and flourish in some unexpected way.

In so short a space, it has been possible only to touch superficially on a few aspects of sexual difficulty. There are indications that society is coming to expect a truer standard of marital happiness, and we may hope that it will come to tolerate the easier dissolution of any marriage which has proved unproductive of happiness.

Unemployment and Family Life in South Wales

Elspeth Davies

NO one will question the fact that unemployment is leaving its mark on the family life of those areas which it has devastated; and in places where family life has been strong, this means a very serious loss, not only to the institution of the family, but to the whole life of the community.

There are of course many influences implicit in unemployment itself, and in the means taken to relieve it, that are making for this disintegration, but before trying to examine these, it

is important to realize that the strain which families are feeling in the 'special areas' to-day, illustrates in a very striking way the fact that poverty is at the root of a great number of family troubles.

In the mining valleys of South Wales, family life has always been a very vital force. The loyalty and the intimacy, the affection and the warmth of a strong family feeling has been a source of strength to individuals and the basis of a community life, the quality of

which can only be realized when people from the valleys go to towns in other parts of the country, or when people from those towns come to the valleys. This tradition of family and community life was built up in better times—when periods of hardship were followed always by periods of prosperity, and the standard of living and the standard of hope were, on the whole, adequate to health and strength. Now poverty, unrelieved by hope, has settled on the valleys.

A recent investigation in the Special Areas conducted by the Committee of Industrial Women's Organizations of the Labour Party showed that of a sample of 476 unemployed families, over 80% had less than 4/- per head per week to spend on food. It does not require much imagination to realize what year after year of this will mean. Nerves are bound to suffer, and nerves on edge mean strain in the family. Fathers and mothers who have been living long on the 'dole' know what it is to fight continuously against the inertia and listlessness which follow on a low diet. There is a continual temptation, perhaps particularly for the woman, to let things go, to give in, to cease making the effort to keep up appearances. And those appearances mean so much in family life. In the old days, father would change his clothes when he came home from the pit and go out in the evening in a tidy suit; mother's wash day, which was a trial to her family, kept house furnishings and clothes in scrupulous cleanliness. Now, father has no second suit to change into, but he does not even trouble to put on a collar and tie to smarten up in the evening; mother has little enough to wash, but even so, her wash day grows shorter and shorter.

This slackening of standards is due to lassitude brought on by long under-feeding, but every child in the family is aware of it, and it is bound to have an effect on their respect and their loyalty for their homes.

It must, however, be emphasized here, as it will have to be emphasized again and again, that while self-respect may have gone from some homes, there are very many more which, in spite of everything, are maintaining heroically the tradition of family life in the valleys. It will take more than 10 or 20 years of poverty

completely to break down those traditions.

The fact that poverty is perhaps the greatest enemy of family life is of course true universally, but it can be illustrated particularly well in a district where wide-spread poverty has suddenly descended on a people with a relatively high standard of living. The first remedy for so many family difficulties both among parents and children is undoubtedly an adequate diet.

Very much has been said and written about the tragedy of marriages on the dole. Where these occur, there is a heavy bias against their success. Not only does the long monotony of idleness and poverty make for disillusionment, but in nearly every case there has been no opportunity for saving towards buying a home, and married life starts with the future mortgaged until the instalments on the furniture have been paid off. It is true that many couples who start in this way manage to catch up with their debts, at any rate to a reasonable extent, but it is not uncommon to hear of a young wife returning home from her shopping to find her furniture being carried out of the house. Under these circumstances, it is always too easy for self-respect to follow the furniture and recriminations and perhaps slothfulness to take its place.

However, it must be said that in these days marriage on the dole does not seem to be a common thing, at any rate in South Wales. Here and there a young fellow, who does not wish to contemplate leaving the district, will marry sooner than see his 17/6 unemployment allowance cut, through the new regulations, to 10/-. But this is probably not as hurried as it sounds. Hundreds of young people in the special areas have been courting for four or five years, under a considerable strain, and when they find that by marrying they will be a few shillings better off, even if those few shillings only amount in all to 24, they may jump at the excuse for terminating a long and weary time of waiting. On the whole, however, the young people are in no hurry to commit themselves to living, or partly living, on 24/- a week. One or the other leaves the district for a job, and eventually they come together again, marry, and settle down in Slough or Birmingham or Kilburn. The happiness of their married life in these strange places, away from

the family and the community that have meant so much to them, must be the concern of those people among whom they have come to live.

But what of the families who have been existing on the dole for many years? First of all, the fact that the breadwinner is without employment is bound to have its dangers. The impetus of regularity has gone from life, there is no need to get up when the hooter sounds; indeed, with food short and light and coal precious, there is every reason to stay in bed as long as possible. From this it is so easy to slide into slipshod ways that one cannot but admire the great majority of families who manage to preserve punctuality and regularity of life.

Mr. John Newsome tells in his book 'Out of the Pit' of a little boy who, when asked what he was going to be when he grew up, replied, 'On the dole, like my daddy,' and the most careful father must be aware of the influence that his idleness is going to have on his children. In many houses, boys of 15 are rising between 5 and 6 o'clock in the morning and setting out for the pit, while their fathers are still in bed; and the problem that has begun while the boy was still at school, increases as he grows older. At 18 years of age, he earns a wage of perhaps 25/- a week. Of this, he is only allowed under the Means Test, to keep 20/6 for his 'personal requirements including maintenance'. A precious 4/6 of what would have been his pocket money, whether he wishes it or not, must go to help keep his father. At 22 years of age, when he is perhaps hoping to save up to get married, he may only keep 28/- out of a wage of £2. Can it be wondered that family life often cracks under this strain? The father is sensitive that his sons are forced to keep him while he is yet able-bodied, and the inferiority complex which he develops and which no special allowances can ever really cure, may have all kinds of unhappy manifestations. The sons on the other hand pay less and less regard to the advice and authority of their father. Or it may be between brothers that the friction is born; one brother has to help keep another by Act of Parliament, and many a boy has gone on the roads sooner than stay at home under such conditions.

There are surely better ways of bringing labour to factory or factory to labour than by

risking the disintegration in bitterness of a very precious family tradition. But here again, tribute must be paid to the numbers of fathers and sons and brothers who have not allowed the Means Test to spoil the unity of their family.

Whether in bitterness or in the excitement of adventure, young people are leaving the mining valleys in their thousands. At the age of 14, all readers of this paper will agree, a child should still be at school, and this by legislation will soon, to a great extent, be ensured. And yet today there are boys and girls of 14, and very many of 15 and 16, who are living and working at a distance from their homes that may represent in ordinary fares well over half of the total income of their family for one week. For an adolescent boy or girl, home represents the one stable thing in a rapidly changing world, and yet in all sorts of ways, consciously and unconsciously, the people among whom these children have come to live, are undermining their loyalty to their homes. And without this loyalty, it is little wonder if they lose their sense of stability among the strange excitements of the prosperous towns to which they have come. One or two illustrations may be given. To the people in the valleys of South Wales, death has always been the occasion of a family re-union. Sacrifices have always been made to be present at the time when one of the members of a family is to be buried. This is an outward and visible sign of family loyalty that has great significance. A girl from an unemployed family in service near London receives news that the baby has died at home. Her mother wants her for the funeral and has sent money for the fare. Her mistress, with common sense on her side, realizing that to go home at this stage will unsettle the girl, reasons with her. What good can she do by going home? Would it not be very much better if her mother spent the money on clothes for the children? And yet who has the right, however strongly justified by common sense, to challenge so deeply rooted a custom, to risk undermining the teaching and the influence of that girl's home? Certainly not a mistress whose influence over the girl is not likely to last for more than another twelve months.

Or a young boy has been found a job by the

Ministry of Labour, and is sent to lodge with a respectable family, carefully investigated by an official from the Employment Exchange. But one visit cannot reveal the whole truth about that family. Perhaps the woman has had no boy of her own and begins to absorb the affections of the little exile, trying to wean him from his family, until his mother, realizing what is happening, uses all her persuasion to get him to return home. It is difficult to gauge what may be the effects of such a conflict on an adolescent boy. These problems are not ones that can easily be resolved by the best systems of after-care.

The Great Western Railway is perhaps the best authority on what 'The unemployed' of South Wales feel about the exile of their young people. Every holiday, numbers of day and half-day excursions are run from the valleys to London and Birmingham and the Midlands, and the trains are crowded with parents going to spend a few hours with their children, or children returning to snatch a little glimpse of their homes, in both cases at considerable sacrifice.

The Ministry of Labour would, in answer to this problem, point out that it is doing its best to encourage and help families to migrate to the districts where their children have found work, and this is a good answer as far as it goes. But in a sense the problem still remains.

The family exiled from its community may feel as lonely as the child exiled from its family, and many a woman living perhaps on a fairly good wage in greater London has written to her friends in Rhondda or Merthyr to the effect that she would sooner live in poverty in the warmth of a South Wales community than in comfort where no sense of community exists. A great obligation rests on the people living in those districts to which immigrants from the 'Special Areas' are coming, to show them the hospitality of their town.

The problem of unemployment and of the transference of labour, which has seemed to many its only solution, presents a very grave challenge to those who value family life and its influence on the Community.

Disintegration of families is undoubtedly going on, and reflection on the influences that are moulding a generation growing up under the shadow of unemployment does not make for peace of mind. The only answer to the problem is surely to preserve the traditions of family and community life in or near the places where they have flourished, to bring work and industry to the special areas, instead of dispersing their people and their traditions over the country, and allowing the energy and health of those who remain behind to be sapped by unemployment and economic insecurity.

Sidelights on Family Legislation in Austria

WHEN in time to come all the distracting problems which at present trouble mankind have been at least in part resolved; when war has been abolished; when national claims have disappeared; when just distribution of property has been attained and the development of the individual is assured, there will yet remain, for our wiser descendants to solve, the problems connected with the social life of husband, wife and children. Until that time these problems are

found side by side with every historical manifestation and change; they permeate everything and are mixed up with and influenced by every passing event.

This is most easily perceptible in countries where decisive outer changes have taken place in a relatively short time. The slow modernization of the old, great, imperial and conservative pre-War Austria was followed in 1919 by a turbulent progressive movement. In the small, new republic to which Austria had been

reduced, Socialists fought a democratic battle against the traditional Catholic, agricultural and patrician parties and succeeded in introducing many new ideas. Their efforts progressed until about 1930, when resistance became ever stronger and more pronounced and finally—in 1934—eliminated the socialistic and democratic forces. These changes, of course, expressed themselves in characteristic manner in the new legislation, as well as in the application of the existing laws.

There is in Austria no quite new legislation connected specifically with women's problems (as there is, for example, in Czechoslovakia, where things proceed from the same pre-War basis). But here, as elsewhere, circumstances change, even within lawful limits, to such an extent that certain new customs become included in the application of some law, till at last this law has become an empty husk, a mere formality. On the other hand, however, newly created laws, especially those of a progressive character, need years, if not decades, before their intention penetrates to the classes that hold aloof. Such abstention, of course, is intentional on the part of the Conservatives and passive in the case of the backward members of the community.

The Austrian laws concerning the family and the life of women, can provide very lucid examples both of laws that survive in conflict with changed conditions of life, and of modern laws which contrast with old traditions. To the first group belong the regulations concerning matrimonial rights, family rights including divorce and the prohibition of contraceptives and abortion. To the second group belong those connected with woman's franchise and her position in public life, also a long register of protective laws for children and adolescents, all having arisen during the period 1919 to 1930.

Of least interest for the non-Austrian are perhaps the laws concerning the wife's status in the household. Here, as in many countries, these still reflect the standards of more than a hundred years ago. The husband, as the chief breadwinner and provider, is the head; he can give or withhold permission to the woman who bears his name and manages his home, to travel, and to enter upon business or pro-

fessional work; he even has the right to apply 'light' correction to her. All this is written in the code of Civil Law; all this forms the basis for the thinking and, above all, for the convictions of millions of people. And, as almost everywhere else in the world, a few thousand women and men are fighting against this in the name of reason and justice.

As almost everywhere else, through the development of machinery, of industry, of capitalism, women have been forced into wage-earning employment. As elsewhere there has appeared this paradoxical state of affairs: that the woman in her employment is, compared with the man, up against a threefold disadvantage: less pay (for equal output), no possibility of reaching the higher positions (either in the workshops or in the office), and no pride in her profession because in public opinion and secretly in her own consciousness any work outside the home is looked upon as merely a temporary emergency. The enthusiastic enjoyment of their professions experienced by young *intelligentsia* can only in the course of time reach wider circles. This is the reason why the work of the household has remained exclusively the woman's sphere, even if both husband and wife leave the house and return to it at the same time; even if the daughter's hours of work are the same as those of the son.

The man's position as head of the home, chief breadwinner and authority had already before the war lost much of its importance in countless educated families and in the majority of working-class households. The economic crisis of post-War years has gone further. In many cases the economic rôle of the two sexes has become entirely reversed. The highly paid husband is without work, the poorly paid wife the sole breadwinner; the young apprentice, his training finished, is without a job, the young girl is at work (though underpaid).¹

In the middle-classes, among small independent employers, shopkeepers, skilled artisans, minor civil servants, a class whose women had never worked for payment, there has

¹ See the excellent description in the short book by Dr. Käthe Leichter, "Thus we live!" (So leben wir!) Vienna, Arbeiterkammer Verlag, 1932.

broken out something like a panic, fertile soil for all kinds of slogans of despair! One of these declares: 'The crisis is due to the employment of women, who compete with men. Away with it!' A glance at the employment statistics of the professions covering the years before the crisis would upset this statement, but it is part of the crisis-mentality that nobody thinks it worth while to give that glance. And so it comes about that at a time during which the woman's share in maintaining the home is equal, sometimes superior, to the man's, the legal prerogatives of the man continue to be safeguarded by law.

Here we must speak about divorce. Divorce has become a battlefield between the right of the free individual and the conservative demands of the community. That is why divorce reform has been most hotly contested in countries where the demands of society are supported by the conservative might of a strictly limited hierarchy (close corporations, castes, a church supported by the State, etc.). Two other facts meet here to complicate the problem of divorce in Austria:² (1) matrimonial law varies according to religious denominations, and (2) Austria is a Roman Catholic country. The interesting question why the Catholic point of view with regard to marriage and woman is so far stricter and narrower than the one held by Jews or Protestants cannot be dealt with here; we can only touch upon the actual consequences of this point of view. To repeat: marriages are in principle registered by the religious communities, which also keep the records. The civil marriage ceremony was originally an expedient for mixed religious marriages; only the last three decades show a slow increase of non-religious marriage ceremonies.

Divorce, therefore, is managed quite differently according to the religious persuasions of the parties. Protestant marriages can be divorced or separated at the petition of husband or wife on the grounds of guilt, or by agreement on

grounds of irresistible dislike. Jewish marriages can be divorced and separated by agreement of both parties or at the petition of the husband, even against the wife's will. The wife cannot bring a suit, even if she can prove adultery on the part of the husband. But the Catholic marriage is in principle indissoluble, even if only one of the parties is a Catholic; even if both afterwards resign from the Church. A separation may indeed be pronounced, but no divorce. Re-marriage is not permitted.

At the time of the great upheaval of all social and family ties after the War it became impossible to isolate the Catholic marriage from the convulsions of the times, and there arose a practice, which led to the so-called *Dispensehe*, a truly Austrian arrangement by which divorced Catholics who wish to marry again can do so, but only before the Civil Authorities. They approach the head of the local authority, that is the *Landeshauptmann*, the chief magistrate, in provincial districts, or the burgomaster of Vienna, and apply for a dispensation from the prohibition to marry implicit in the existing marriage contract. Whether the dispensation is granted depends on the 'free estimation' of the local government. There are different kinds of obstacles of varying force. There is no law that could raise objections; if any are raised, this is due to the normal feeling of the people for justice and fairness. The ultimate authority is the *Bundeskanzleramt* or Chancery. Even at the time when Dr. Seipel, Roman Catholic prelate and conservative politician, was Chancellor, the Chancery provided and ratified such dispensations, but the Vice-Chancellor (for example, the German Hartleb) was entrusted with it. The result is the grotesque situation by which one or even two people say: 'State, you consider me as having been married; now, please, consider me as as not married.' And the State does so, thus, so to say, facilitating bigamy. But because as a Roman Catholic State it is somewhat annoyed at having to do such a thing, it corrects the matter in the following manner:

Whenever the highest Austrian judicial authority, the First Court of Justice, has had to decide as to the validity of such a marriage by dispensation, it has rejected it. Therefore every other Court is obliged to declare every and any

² Austrian law recognizes (1) divorce, i.e., cessation of cohabitation and of man's duty to support wife and children; (2) separation, i.e., cessation of cohabitation, but continuation of the husband's duty to provide for the children.

marriage by dispensation, of which it gets notice, as not valid. A mere notification at any Court is sufficient. Perhaps the husband is tired of his second wife, or the first wife wants to harm him and her successor, or some tenant next door is annoyed about mats being shaken out after ten o'clock in the morning. On the strength of any such notice the marriage is annulled. The wife has no claim on the husband; nothing is left her! Only one thing remains: the children of such a fairy-story marriage may go on existing, are even declared as legitimate, and have all the claims of legitimate children on the father.

This curious expedient in such a critical and unnatural position existed in Austria during almost two decades. Especially frequent were dispensation marriages in Vienna under the socialistic administration, when the burgo-master acted as chief county magistrate. Since 1934 no more dispensations have been granted, and the dispensation marriages that are still extant lead a hard-pressed and fearful existence. However, the Concordat, which was formed very soon after February, 1934, between the Vatican and Austrian Government and which deals with questions concerning inspection of schools, education and marriage, has not brought in any great changes or tightening up of divorce.³

Quite in harmony with the Roman Catholic point of view regarding the one-marriage is that of birth control. Sexual intercourse outside marriage is tabooed, condemned as sin, silently tolerated. The products are children of shame (about this more in a following paragraph). Conjugal intercourse should lead to the procreation of children.

In spite of all the efforts of women Socialists and their parliamentary representatives it was not possible, between 1919 and 1934, to delete from the Penal Code, or even to modify, the infamous paragraph 144, whereby abortion, and any assistance towards it, must be punished as crime.

The conservative powers of the religiously-minded peasantry, and the upper classes faith-

fully clinging to traditions, were too strong. But the needs of daily life, the despair of working-class women with many children, the desire of young working-class couples to get on in the world were stronger still, and therefore a kind of practical compromise developed in those years. The law permits the magistrate to give a mild verdict in cases where there has been 'irresistible compulsion'; it allows the doctor, if there is danger for the expectant mother, to sacrifice the expectant child. Hundreds of judges have therefore recognized 'irresistible compulsion,' when some woman, out of employment, did not want to bring a sixth child into the world. There were also hundreds of judges who did not do so, but hundreds of doctors diagnosed danger for the young woman concerned, which danger even began at some slight lung weakness, and the Health Insurance made the rest possible. This practice has stopped in Austria. Even prevention through contraceptive means is not allowed to be advertised, or to be mentioned.

Two circumstances have probably contributed to bring to pass the reforms of all kinds for the better treatment of children and adolescents: increased realization of the value of human beings and the importance of each individual life, together with the results of psychological and educational researches, which had been going on for several decades before they suddenly seized the imagination of specialists and the general public alike. This was proved by innumerable school reforms in Austria, and also by the treatment of youthful criminals and unsocial characters.⁴

Just as valuable are the reforms in the field of child-welfare, which includes all the children neglected or forsaken by their family. Juvenile offices have been created that are indeed the authorized Centres for the protection of all the rights and interests of children. They have the guardianship of all foster-children entrusted to outside families; they represent the claims of illegitimate children on dilatory fathers; or of children whose parents have been divorced. They have the right to intervene in cases of

³ Exception: the *Burgenland*, in which until then the more broad-minded marriage laws prevailed.

⁴ See "Problem of Delinquency in Vienna." *NEW ERA*, June, 1936.

cruelty to children. But here runs an uncertain barrier-line between modern feelings and views and old-fashioned traditional abuses, and it requires courage and much tact to act for the good of all concerned.

One can only say that in Austria the legal protection of the illegitimate child goes much further than in many other countries. There is a law—like all of its kind, created in the years between 1919 and 1934—which is known by the name of a woman (*lex Rudel-Zeynek*) and which threatens the father with punishment if he neglects the maintenance of his illegitimate child. Every well-known and much-favoured excuse and trick is foreseen and has been made impossible. By the way, the legal determination of the illegitimate father is made easy in Austria, as it only requires proof that intercourse has taken place (even if also with other men) to make a claim. There is a very enlightened regulation that the claim of the illegitimate child to certain standards of education is to be settled, not as in Germany according to the social position of the mother, but according to the income of both the parents.

There arose also, during the decade and a half after the War and the creation of the Austrian Republic, a series of advisory welfare centres in Vienna and in all the provincial capitals—advisory boards for the welfare of infants in arms; advisory boards for mothers, maintained by the locality. Doctors and nurses were appointed. These, though voluntary, were extraordinarily well patronized, and mothers would return to them again and again. Advice to mothers began before the expected confinement and was supplemented with other help, free of charge, such as money, milk, baby clothing. Then there was, in Vienna only, an advisory board for married people, an undertaking new to Austria, which during the ten years of its existence has made itself only very slowly felt; up to the end of 1933 not more than five thousand cases could be given advice.

Privately owned associations of a social or a scientific character kept up other kinds of advisory centres. There was a society which, under medical supervision and with the help of the socialist district organization, supplied women who could not otherwise have afforded them with contraceptive means. Then there

were advisory centres for education, some based on Freud's and some on Alfred Adler's teaching. The school reform also worked for the development of advisory centres for parents, and helped these to become popular by starting Parents' Clubs in connection with every elementary school. These the parents were obliged to join and so make it possible for parents and teachers to work together. In this way, down to the end of 1933, much parent education, in every section of the community, was carried out; parents in rich circumstances often need it quite as much as the poorest, and many a family Magna Charta has been set up. Political democracy is not tenable unless there is a corresponding family democracy.

The same applies to the relationship between men and women. The period of the political and social reforms in Austria gave woman the franchise for every political corporation, supplied her with the right of entrance to every profession, and equal standing in all public services. This evolution had come too quickly and too suddenly to allow it to be all at once firmly and harmoniously established. It has perhaps done good work by making women everywhere take some interest in politics and public life.

The right to take part in local and parliamentary government has not brought women any sensational successes. The conservative parties gave women only a few openings, though the socialistic parties gave them more. In parliamentary committees and municipal councils the women members worked diligently and intelligently. As was to be expected they showed no signs of nursing especially women's causes. In the new Austria, political corporations are not elected, but are appointed by the Government, and there are practically no women in politics.

The new professional openings for women have developed very slowly. In 1919 all avenues for study and all positions were opened to women in theory. In the good old times, no man considered it unwomanly when a laundress or a farm maid-servant did some fifteen hours daily of the heaviest physical work, but university professors persuaded the first timid girl undergraduates that to study was unwomanly, and the profession of doctor, for

example, far too exhausting. Exactly so did the men in Austria, after 1919, discover that women are no good as solicitors or magistrates; that schoolmasters cannot stand female school-inspectors; that women make the best and most efficient private secretaries, but must by no means be managing head of an office.

In spite of all this there were in Vienna some female solicitors; the local nursing homes appointed female physicians-in-chief and many female assistant-doctors acted in the hospitals; some women inspectors were included in the school-boards of Vienna; here and there one discovered a woman bank-clerk; some two or three women architects made a name for themselves. (Women chemists and dispensers already existed, also schoolmistresses of all degrees and in every capacity).⁵

But it was the enfranchisement of women which enabled us to gain a true perception of the value of women's work in public opinion and in woman's own consciousness. The three most important conditions: equal training, equal pay, equal chances for advancement, had to force their way step by step, always hindered

by the professional envy of male colleagues, the lack of confidence on the part of the woman worker herself, and the distrust and envy of the woman without a profession. Herein also was found the chief obstacle to the fourth condition: complete freedom to marry, for the woman in public service.

Every good and every harmful conservative power has joined together to enforce upon the professionally active woman this undignified limitation of her personal freedom, and by doing this has prevented just the highly gifted, most valuable women becoming mothers. For fourteen years the marriage prohibition for schoolmistresses in elementary schools had been done away with in most Austrian provinces; for those in the higher schools it had never existed. But since 1934 marriage means for all women in public services, for teachers or officials, voluntary resignation. Further, living together with a man without marriage is regarded as an official misdemeanour and can be retaliated by dismissal.

It is paradoxical that even in free and democratic England enforced celibacy in certain professions hampers and limits women to this day. Would it not be a grateful task to search for the reasons for this evil and to seize it at its very roots?

⁵ Here I would like once again to draw attention to a publication by the *Wiener Arbeitskammer*, 1930: "Manual of Women's Work in Austria"; edited by Dr. Käthe Leichter.

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Sexual Relations and Social Organization in Sweden

Dr. Gunnar Inghe

SWEDEN entered late the ranks of the industrial countries. It was not until the 'eighties of the last century that her growing proletariat forced her to embark upon a vast programme of social reform. I hope to show briefly the course of these reforms and their effect upon social and family life; and I believe it will be seen that, though a late starter, Sweden is now in advance of some of the continental and Anglo-Saxon countries in much of her social legislation.

As long as this was a purely agricultural country, and the land was the chief source of livelihood of the working classes, the patriarchal system and a solid family sense remained unshaken. The economic bond between man and wife was strong enough to prevent serious erotic conflicts. This did not mean that conjugal faithfulness was greater during this period, but common economic interests held the home together. A married woman had no property rights, no independent income, and no chance of standing on her own feet. At the same time she had very important duties in the household and on the land, and had therefore more say in the household than the law actually prescribed to her.

Industrialization brought changes. To begin with, the man left the land for the factory while the woman remained at home to a greater extent than before and became more dependent on his earnings. The hold of the man over his wife was therefore tightened. The bourgeois family which we meet with to-day (the wage-earning husband and home-keeping wife) has held within itself from the beginning the seeds of its own dissolution, however. The women were not satisfied to be relegated to mere housework, and as industrialization proceeded they were gradually absorbed into the factories. At the same time agitation began for reform of the marriage law.

Legislation for the protection of the workers was practically unknown before the 'eighties. Such matters as night work, juvenile and female employment were not limited by law. Illegitimate children had a sorry time of it. The unmarried mother got no maintenance for her child except from rather unsatisfactory poor-law institutions. The progress of the worker's movement brought with it laws for the protection of workers and especially of women. In 1900, statutes were passed enforcing a period of four weeks' rest before child-birth for factory workers. This was later extended to six. No wages were paid during this period and this made new legislation necessary. In 1912 a maternity allowance was instituted. Contributions to maternity benefit was however not obligatory, so this measure had very limited significance until, after years of propaganda for sick-benefit reform, new legislation was passed in 1931.

The position of juvenile employment improved and protective legislation was gradually passed. Illegitimate children benefitted by new laws about children's rights in general (1917, '18, '20). The poor law was also made more flexible. The first changes of the marriage laws were made in 1908 when church marriage was no longer the only form, a civil form of marriage being set up. In 1920 new legislation was put through which changed radically much of the existing legislation.

Taken as a whole one can see how the legal development during these years proceeded in waves according to the party in power. One can see this particularly in regard to sexual problems. By 1880, propaganda for birth-control along Neo-malthusian lines was reaching Sweden. It was attacked violently by the reactionaries. Through the influence of the growing workers' movement, the demand

for information about sex grew more and more insistent, especially in the beginning of this century. Agitators began to go about the country carrying out propaganda more or less secretly.

Politically this period is important for the first reform of the franchise, which was forced upon the reactionaries of the right by the very energetic activities of the left. In 1908 as already noted, civil marriage was instituted. In 1909 a general strike broke out, the greatest economic fight between employers and employees which has ever taken place in Sweden. It resulted in complete defeat for the workers, partly because they had overestimated the strength and solidarity of the trade unions and the neutrality of the community as a whole. There was an immediate and serious set-back in trades union membership. The political influence of the workers partly diminished. The reactionaries made the most of their chance and in 1910 severe legislation was passed against the sale of contraceptives and the imparting of information about sex.

The reactionaries were in power throughout the world war until, under the pressure of food restrictions and popular unrest, a more radical policy began to manifest itself. This culminated immediately after the war in a new coalition between liberals and social democrats. Thanks to this, new legislation was brought in for poor law reform, child protection, the marriage laws, sex information, and the fighting of venereal diseases. The special regulations about prostitutes were removed. In the political sphere the franchise was widened, women were given votes, and the general level of taxation was lowered.

I WILL now outline the main advances made in family and marriage legislation especially in so far as they differ from Anglo-Saxon countries. The legislation of 1920 is in many ways a remarkable piece of work. It was not the result of a scientific sociological analysis of the family problem of our time, but it was none the less in many ways very logically conceived. Its fundamental thesis is that husband and wife have *absolute personal economic equality*. The husband has no power to compel his wife in any way. The old

patriarchal system has entirely disappeared. The same standard of faithfulness is demanded of the man as of the woman. Each is responsible for the economic support of the other. In the marriage agreement safeguards can be made by each party for the protection of his or her personal property in case of divorce or in case of debt or bankruptcy of the other party.

Though equality between the sexes has thus been established in law, this does not mean that equality really obtains in practice. The actual social conditions and even certain parts of the social legislation makes such equality in many ways a fiction. The woman is still in reality dependent on the man for her livelihood, and even where the woman is a wage-earner—as she very often is in the working classes—her wages are usually less than the man's. Even the unmarried woman is handicapped. She is hardly ever able to support herself entirely. The best means of livelihood is still marriage and woman's position of dependence is thereby made plain. The consequence is that she still remains sexually and spiritually dependent. There are still cases where a woman who marries and has a child is dismissed from her employment without any reason being given. Only collective agreements within a given trade can resist and break this misuse of power.

The marriage law therefore is still in some ways a fiction. Social conventions of inequality have prevented its full working. 'The law emanates from a more modern conception of morals than is held at present by the majority', which only helps to make the laws the more significant. The development of society must go hand in hand with social organization.

As regards the dissolution of marriage, the new law is hardly more radical in its wording than was its predecessor. During the whole of the 19th century society supported the idea of the indissolubility of marriage and in principle still does so, the growing flexibility of custom has taken place within the framework of this idea.

SINCE 1920 the grounds for divorce are: refusal to co-habit over a period of two years; adultery; bigamy; venereal disease;

continuous insanity for three years; imprisonment with hard labour for three years. Also the court may grant a divorce if one of the parties is a chronic alcoholic or drug addict. As a preliminary to divorce there is a judicial separation, which may be adjudged on the grounds of 'deep and continual disintegration of the marriage'. If both parties agree to seek a judicial separation on these grounds (which they may do a year after the marriage is contracted) the court has no right to investigate the case. This is now the most usual 'ground' for divorce. If during this year of judicial separation husband and wife have had no intercourse, the question of divorce automatically arises.

As has been seen, the above law meets a variety of requirements with regard to divorce. That divorce is not more frequent is partly due to economic and social pressure which makes both marriage and divorce a serious step for the wage-earner. The woman finds it difficult to support herself on her own earnings and the man finds it difficult to supplement her earnings if she is living under a different roof. Even here the freedom given by the laws is modified by social conditions. It seems to me that the most urgent problem in Sweden and in most bourgeois countries is not so much to make new legislation as to work for a greater flexibility of social convention, especially in regard to women. Woman's increasing entry into industry as competitor and comrade to man is the most natural way for *both* sexes to gain freedom and self-reliance. Rapid progress is being made in this direction.

Divorce in Sweden is steadily increasing. In 1921 there were 1,192, and in 1930 2,260. Last year there were 43,858 marriages. The figure for divorce in 1930 was 0.36 per 1,000 inhabitants. Compared with most other countries, this figure is not particularly high. The U.S.S.R. shows a figure of 3.15; U.S.A. 1.64; Denmark and Germany (1930) and Hungary show higher figures; other European countries somewhat lower. Only England shows a much lower figure. In 1930 it was 0.09 divorces per 1,000 inhabitants, and the total number of divorces overtopped the Swedish total by very little, in spite of the small Swedish population of 6,000,000. I take

it that the foreigner has no right to jump to the conclusion that English marriages show less marital discord than Swedish. I should imagine on the contrary that the increased pressure works in the opposite direction. The English are behindhand in divorce reform.

BEFORE 1918 children of unmarried or of an extra-marital relationship were considered illegitimate. Such children had no right of inheritance from father or mother, but later had the right to inherit from the mother. Both father and mother on the other hand had inheritance rights over the property of an illegitimate child. Such children were forced to earn their own livings as early as possible and neither parent was responsible for maintenance once the child was fifteen. Moral prejudices and the religious idea that such children were the fruits of sin made any reform of these conditions impossible for a long time. Through post-war legislation these illegitimate children were put on a somewhat more equal footing with other children. For every child born of an illegitimate relationship, a guardian is now appointed. He helps the mother with advice and information as to the protection of the child's rights. He has to ascertain the paternity of the child and insure that the father maintains the child. In other ways he has to notify the local authority in case of need so that assistance may be given.

These guardians do very useful work, though they are hampered by much red tape and by limited funds. The investigations of paternity are in the hands of the court, which sometimes makes use of blood tests in this connection. The mother has the right to public maintenance if she is destitute. The father is responsible for maintaining the mother for at least six weeks before and after child-birth. After this both parents contribute to the maintenance of the child according to their individual means. This obligation continues until the child is eighteen. He takes the mother's surname and has the right of inheritance from her. He has no rights on the father after the age of eighteen. There is therefore still a serious discrepancy between the civil rights of legitimate and illegitimate children.

Of late suggestions have been made by the

Census Commission (of which, more later) for bettering the economic position of these children, but they have not in mind a radical reform of the popular conception of this problem as a whole. The guardians still remain the most constructive institution. This problem of illegitimate children is important in Sweden because they are numerous. In 1934 such births were 14.2 per cent. of the total live births. In the towns the illegitimate births are about one-fifth of the total and in the country about one-tenth. There has been an increase of illegitimacy during the last 20 or 30 years.

CONTRIBUTIONS to Health Insurance, which are voluntary in Sweden, took over the insurance of motherhood in 1910. The benefit consists of 2s. per day for a minimum of 30 days and a maximum of 56 days—the latter for women working in certain industries.

Half of this benefit is contributed by the State, and this half goes to the mother if her means are below a certain figure, even she herself does not pay contributions to the sick-benefit funds. The funds are distributed by the local authorities. This whole scheme meets with public criticism and is likely to be reformed. A nursing mother should be allowed time off in which to feed and care for her child, without deduction of pay. In fact the scheme should be extended so that maternity does not diminish the working mother's contribution to the family budget. At present it depends on the goodwill of the employer whether this is so or not. The result is that the woman is too often anxious to get back to work before she is really fit. This is another case of a good law not yet fully implemented by public opinion. Working women do not feel themselves sufficiently secure to insist on their rights and never will do so until the trade unions back their demands.

Professional women are in theory on a basis of equality with men, but they cannot become judges, priests or physical training instructors to men. Neither may women be employed as miners or road-makers. But in competition with men in the labour market their work is still considered to be of less value than a man's, which has ill effects on both sexes. At present

there is an energetic propaganda being carried on by professional women for equal work for equal pay. This is especially so among elementary school teachers and they seem likely to win their case. This will open the way for other professions.

Educational problems are similar in Sweden and elsewhere. There is an attempt to replace the old 'teacher's desk' type of school by an activity school, but this effort has had little effect on the state schools in spite of the experiments made in certain private schools.

On the other hand, progress has been made in the provision for young children. Sweden has been backward in the matter of crèches, nursery schools and kindergartens. There are still only 100 crèches and 40 kindergartens in the country. These have been started by private initiative but often receive grants from local authority or the state. The standard of nursery schools is still not high—the best being found in Stockholm. They are very much in people's minds, and are urged whenever people meet to discuss the economic independence of women and the rights of the child. The U.S.A. has inspired us with its example in this respect and the U.S.S.R. has also given us rich material.

I HAVE already mentioned the law of 1910 forbidding instruction about birth-control. This law has become the focus of discussion on sex problems. It has not prevented the spread of information about birth-control and prophylaxis against venereal disease, but this propaganda has largely fallen into the hands of quacks because medical men and educationalists have been loth to break the law. This explains why until 1933 there was no official bureau for information about sexual matters. In that year one was started, chiefly through a workers' organization, and called the National Bureau for Sex Information. In spite of great opposition, this bureau shows magnificent enterprise. It employs at present three doctors and its president is Mrs. Elsie Ottesen-Jensen, a practising doctor. She and Professor Knut Vicksell, who began the campaign in 1880, and the statesman Hinke Bergegren, are the chief workers in this movement. Similar bureaux have been opened in provincial

centres where social democrats are in a majority.

A very effective *lex veneris* was passed in 1919, which was difficult to put into practice because of the ban on information about sex. Nevertheless, it did make treatment for venereal disease compulsory and free, with the result that syphilis is now practically unknown and the figures for gonorrhœa are the lowest in the world. In latter years sex instruction has gained ground in the schools, especially instruction about venereal diseases in the upper forms. Sex-instruction, linked with biology, is now taught from the junior forms upwards. It is too soon to prophesy what will be the social results of this instruction. I personally feel that, with modifications and careful teacher training, we shall encourage a saner attitude to sex in the coming generation.

The National Bureau for Sex Information and also certain doctors arrange lectures about sex problems, but both lectures and printed matter about these subjects are rare. The 'Popular Journal for Sex Instruction' was first published in 1932. This publication is strongly radical and straight away met with disapproval from the reactionaries. It was subject to legal prosecution, but was acquitted. This was the last effort of the reactionary parties, and it looks for the moment as though the latter were retreating on all fronts.

The law of 1910 was accompanied by legislation against abortion with the result that criminal abortion has increased largely of late and has become a terrible menace to the health of women. Under continued attacks the law is likely to become more flexible. It has been suggested that abortion be made legal in cases where the social circumstances of the mother make it seem necessary, but it is unlikely that the social democrats will dare put through such a measure. It is more likely that they will widen the medical grounds for abortion, so that they cover the mother tired out by much child-bearing. At the same time the public outcry against illegal abortion is going to be used as a means of increasing the financial benefits and social assistance for the would-be mother.

As far as one can judge prostitution has diminished of late. This can be attributed to

the greater enlightenment and enhanced freedom of the youth of both sexes, to the improvement in the economic status of women—in short to the increasingly friendly attitude between the sexes. Camping and out-of-door activities are growing and the relatively free relationships, which have always obtained, are now becoming more conscious and more responsible. I think one may look forward to increasingly liberal legislation about sex, and the gain in personal liberty that will result can best be estimated by those who, like myself, have seen the disastrous effects of religio-social inhibitions in these matters.

THE birth rate in Sweden, which was about 30 in the 1,000 throughout the nineteenth century, has fallen steadily, with the result that the population is now falling. This has happened in spite of the ban on birth control information, and was the reactionaries' excuse for opposing such information. Now, however, the social democrats realize that the population question is vital and must be solved. Moralizing on the part of the State is useless. The falling birth-rate must have definite causes. What are these? Professor Myrdal, national economist and a leading figure in the Social Democrat party, has explained that the causes lie in social discrepancies. We must raise the economic level of the workers, do away with inequalities, build better houses, feed the children better, help the mothers more in child-care and build more nursery schools. We must in fact see to it that children are welcome. They must not be allowed to be a burden on poor parents, and this means that we must make further demands on those who are in better financial circumstances. At the same time it does not do to bring pressure to bear on people to have children. Sex instruction must be given freely.

A Census Commission has been appointed, containing members of various political parties and also experts from outside politics. It has already drawn up various suggestions to be put before Parliament. Maternity help should be increased so that every expectant mother shall receive 75 kronen from the State—in special cases 200 kronen. Better care for orphans has been suggested; increased allow-

ances for children and for maternity care. Finally a few weeks ago the Commission proposed unanimously that the law against birth-control be abolished and that a campaign be started for setting up bureaux of information and increasing sex-instruction in school. Reports from the leading scientists, medical men, teachers, sociologists and moralists have been published. The Commission expressed its frank opinion that birth-control is a good thing, on the grounds of health, economics, hygiene, family psychology and morality, but that it must be accompanied by measures which will raise the social services to a far higher plane. Free lunches for all school children have been urged. Recommendations will also be made about the employment of expectant mothers. Housing conditions are being investigated both in town and country.

(It is obvious that if all these measures were adopted it would mean an enormous cultural and social advance. They would relieve economic pressure and make life freer and

more humane. For women they would mean freedom from sexual slavery, and the increased social care would ease the bearing and care of children, and free the woman worker for other cultural and social tasks.)

All this development has gone on within the framework of a bourgeois society. There have been no major changes in economics, finance, industry and rights of ownership. All the measures hitherto taken have been in the nature of reforming past abuses. As they progress however, they will bring about a radical reshaping of the very structure of society.

Only two things could prevent the progress of social, economic and sexual freedom in Sweden. First, a Fascist dictatorship—the chances of which look extremely remote. Second, that Sweden should be drawn into a major European war. The preservation of peace is the prerequisite of all progress and is therefore the steady aim of Swedish democracy.

Sex Relationships in the U.S.S.R.

Beatrice King

Author of Changing Man : The Soviet Education System

THE U.S.S.R. is the most disconcerting of countries. Enthusiastic supporters of the whole or part of her régime are continually being let down. A new decree is promulgated; in due course it is hailed in advanced circles abroad as the apotheosis of advanced thinking. And while articles are being written and speeches made to this effect, the Soviet authorities, with a callous disregard for their foreign supporters, change the decree and cut the ground from under their feet. A recent example of this was seen in the new decrees dealing with divorce and abortion. They have been greeted by many of the people in England as a return to bourgeois morality. When seen against their true background they are of course nothing of the sort.

The Soviet idea of a Communist society is one in which discipline, self-control, restraint

and responsibility play a considerable part; one in which the welfare of the state takes precedence over the desires of the individual; one which at the same time strives to achieve harmony between the welfare of the state and the desires of the individual. Lack of restraint, lack of self-control, absence of social responsibility and over-indulgence are for the Communist vices destructive of society.

Morals and ethics have been separated from religion and the code of behaviour is adapted at need to the changing conditions of the country. New laws often merely record and stabilize changes of behaviour called forth by changing economic and social conditions. As a new set of circumstances emerges so the previous law ceases to fulfil its purpose and is supplanted. The drafts for the new laws are always discussed by the people before they are embodied

in decrees and these in the main express the will of the people.

In considering the problem of sexual ethics in the U.S.S.R. two highly important facts must always be borne in mind. One is that woman in the U.S.S.R. is economically free, so free that the fulfilment of her biological functions can in no way rob her of her independence (that is of her economic independence without which all other independence is sham). The law insists that a pregnant woman must be given, according to occupation, 6 or 8 weeks off both before and after childbirth with full pay¹, after which she must be taken back to her original job. This by the way is only possible in a country where production is for use and not profit. Private competitive enterprise could not stand such a charge on its profits.

Further to make economic independence a reality, all factories, all new blocks of flats have to provide crèches and nursery-infant schools adequate for the number of children, while the schools provide a hot or cold meal for their pupils. All this gives substance to woman's political equality.

But there is a second factor which has hitherto militated against the first: the conservatism and backwardness of the mass of Russian women. The promulgation of decrees giving them complete equality with men did not all at once turn them into progressive-minded, fearless creatures. This psychological change has not even yet been effected. Similarly the old reactionary attitude of the men to women did not suddenly disappear with the revolution. That attitude is not dead yet.

The Soviet legislation for women opens up the possibility for the development of a new type of woman, fearless and free, who will realize the duty she owes to the community in return for the new life the community has made possible for her. It makes possible, nay inevitable, a new relationship between the sexes. The nature of the mass of the women has acted as the brake on this development and is partly responsible for the changes in the laws.

Now let us glance at the history of Soviet marriage and sex relations. Neither Marx nor Engels made any definite pronouncements on

these. They laid down no rulings as to the form they must take under Communism, though it was implicit in the idea of a social revolution that the woman would be free.

The first act of Lenin in this connection was to abolish religious marriage and to set up civil registration which was non-compulsory. Divorce was made free, was given at the request of either husband or wife, and required the presence of only one of them at the divorce court. It followed that illegitimacy disappeared as did adultery. The law stated that cohabitation for six months constituted *de facto* marriage, with all its responsibilities of maintenance of offspring and maintenance of either party by the other in illness or unemployment (the former responsibility lasted till the children were self-supporting, and the latter for the duration of the marriage and for six months after separation, should that occur). A divorce could not be obtained unless the partners had ceased to cohabit. Since registration was not compulsory (it was only encouraged as final evidence of marriage in any dispute over alimony) it was possible for men to practice bigamy and even polygamy. Undoubtedly some did. Though serious Communists hold very firmly that monogamy is the best form of sex relationship, and developments in the U.S.S.R. are tending to prove that this is so, no one proposed enforcing monogamy by law. The ill effects of such an attempt in capitalist countries were too glaring. It was left for time and education to convince the people.

The old foundations upon which life had been built were completely destroyed by the Revolution. New ethical foundations could not be laid in a day. They had to be forged slowly and painfully by experience; they had to be adjusted and readjusted to the rapidly changing conditions of this newly emerging society; the process was difficult, complicated and not without individual tragedy.

In the early days it was the peasant and the worker woman who suffered more perhaps than anyone from the changes in law and life. To leave a dependent woman with one or more children became a common practice, so common that a law was passed² by which a man proved to

¹ Latest decree fixes 8 weeks for all women.

² In 1925.

be the father of a child had to pay a third of his income towards its upkeep if he left the mother. This was demanded for every child that could claim him as father so that it was not uncommon for a man to be giving away all his wages, and to be living on the income which his latest wife was receiving from the fathers of her children.

Not unnaturally men resorted to all kinds of subterfuges to escape the consequences of their actions. To combat this, alimony was deducted at source wherever possible. Women's legal aid centres were organized and helped to trace disappearing husbands. A woman could claim any man as the father of her child. It was for him to bring proof to the contrary. Thus by realistic methods did the Soviet authorities combat moral laxity and anti-social conduct.

More than anyone, youth shed every restraint, every vestige of the old sex ethics. The law which had legalized abortion made this simple. Marriage was regarded by them as an utterly bourgeois institution. Love was something for which they had no time. The sex instinct was no different from hunger or thirst. When the need arose one satisfied it. The relations between the sexes became purely physiological. They were cleansed of all emotions. If the young woman became pregnant the abortion clinics were free and no questions were asked of any working girl. There were young women who had as many as ten abortions with consequent disastrous effect to their physical and nervous systems.

This condition of affairs was not approved of by Communist leaders. This attitude to sex receives no support from any Communist teaching. Communism demands citizens prepared to discharge the responsibility without which there can be no freedom, it demands citizens who have travelled considerably beyond the sex habits of the jungle. But the leaders realized that the disease must work itself out, that youth could not be made ethical by the passing of restrictive legislation.

The widespread laxity, the irresponsible talk alarmed the leaders and in 1920 and the following years it received much attention in the press and on the platform. The most famous

and most important pronouncement, because he had the greatest influence on youth, was contained in Lenin's letter to Clara Zetkin on the subject.

'Naturally the changed attitude of the young people to sexual questions is "fundamental" and appeals to a theory. Some call their attitude "communist" and "revolutionary". They honestly believe that it is so. I at my age am not impressed. . . . The so-called new sexual life of the young people—and sometimes of the old—seems to me to be often enough wholly bourgeois, an extension of the good bourgeois brothel. All that has nothing whatever to do with free love as we communists understand it. You are doubtless acquainted with the capital theory that in communist society, the satisfaction of the instincts, of the craving for love, is as simple and unimportant as "the drinking of a glass of water". This "glass of water" theory has driven some of our young people crazy, quite crazy. It has been the destruction of many young men and women. Its supporters declare that it is Marxist. I have no use for such Marxism which deduces all the phenomena and transformations in the intellectual superstructure of society straight from its economic basis. Things are not quite so simple . . . I consider the famous "glass of water" theory to be utterly un-Marxian, and moreover, unsocial.

'Engels in his "Origin of the Family" pointed out how significant it is that the universal sexual impulse has been developed and purified into individual sex love. After all, the relations between the sexes are not simply an expression of the interplay between social and economic conditions and a physical craving. Of course thirst cries to be quenched. But will a normal person under normal conditions lie down in the dirt on the road and drink from a puddle? Or even from a glass with a rim greasy from many lips? But most important of all is the social aspect. Drinking water really is an individual concern. Love involves two, and a third, a new life, may come into being. That implies an interest on the part of society, a duty to the community.

'As a communist I have not the slightest sympathy with the "glass of water" theory even when it is labelled "love made free". Besides this "liberation" is neither new nor communist. You will remember that it was preached in literature about the middle of the last century as "the emancipation of the heart". As practised by the bourgeois it was revealed as the emancipation of the flesh. I do not mean to preach asceticism by this criticism. Such a thing would not occur to me. Communism is not meant to introduce asceticism but the joy of life and vital vigour attained partly through the fulfilment of love. But in my opinion the hypertrophy in sexual matters which we often observe now, does not produce the joy of life and vital vigour, it

detracts from them. In the revolutionary epoch that is bad, very bad.

'The young people have special need of the joy of life and vital vigour . . . Healthy bodies, healthy minds. Neither monks, nor Don Juans, nor yet that half and half product the German Philistine . . . The Revolution calls for concentration, the augmentation of our powers . . . It cannot tolerate orgiastic conditions such as are common with d'Annunzio's decadent heroes and heroines. Unbridled sexual life is bourgeois, a phenomenon of decadence . . .'

By 1936 the development of the country demanded a readaption of the laws dealing with sex-relationship, a crystallization of the changing attitude. First to be dealt with were the abortion laws. These had not been introduced in the first place because the authorities believed in abortion but because it was the sanest way of dealing with a serious existing evil. In 1932, before there was any question of a change, I already met with the opinion among Soviet doctors that abortion was harmful. This was particularly impressed on me by Professor Braude, the famous gynaecologist.

The improved conditions of life had not caused the expected reaction in the attitude to divorce and abortion. Young women still persisted in frequent abortions, though not quite so many as in the early days. The hospitals were receiving too many cases in consequence. Contraceptive appliances were far from sufficient, the methods far from sure, and it was always difficult to persuade the factory girl—yesterday's peasant girl—to use them. There were still many men and women taking too great advantage of easy divorce. The various abuses of freedom were still too much in evidence.

The leaders came to the conclusion that in the improved material conditions a more orderly and responsible society might be demanded. They held that the response to the increase of freedom should be an increase in responsibility. Hence the changes in the laws.

I was in the U.S.S.R. when the new proposals were placed before the nation for discussion. I took part in many meetings and private discussions. The final laws embody almost entirely the will of the people. The new laws make abortion illegal except where a completed pregnancy is likely to be harmful to the mother. The majority of women felt that

The great advances of our time are increasingly being made in the borderland region between two intellectual disciplines. This is the province of

SCIENCE AND SOCIETY

a journal appearing three times a year, edited by Pryn's Hopkins, with whom are associated Alexander Farquharson and William Stephenson. The central theme of the February-May number is the movement from individualism to collectivism in the economic organization of society.

Mr. G. D. H. Cole has written the leading article. Contributions to the economic central topic are then made by others from the angles of their special fields—by Dr. Raymond Firth from an anthropological, Miss Kathleen Howland from a social visiting, the Countess Russell from a sexological, Dr. D. H. Kress from a personal habit, Professor J. C. Flugel from a psycho-analytic and Dr. John Lewis from a philosophic angle.

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so long as housing was still a problem, abortion should be permitted in a second and certainly a third pregnancy. With one exception all those with whom I came into contact were in hearty agreement that there should be no abortion in the first pregnancy except on medical grounds. They insisted that attention must now be concentrated on contraceptive appliances. The old custom of early marriage has become almost universal as a result of the economic security which also encourages parents to have children while they are young. This eliminates the very great discrepancy in age between parents and children so prevalent in our country. It also means that when the children are on the way to being self-supporting the parents have most, and probably the best, of their life in front of them. It is all these conditions peculiar to the U.S.S.R. which make the change in the abortion law tolerated in that country, and so disappointing to people in this country. The U.S.S.R. has not our problems. There are no mothers in desperate need for

whom abortion is a matter of life and death. Economic need is dealt with by industrial and social organizations and by the state, while free clinics deal with medical needs. The non-existence of illegitimacy eliminates the other desperate reason for abortion.

I am convinced that, wherever there are good social or medical grounds for it, abortion will be allowed. It was admitted to me by responsible people that the measure had to be made drastic in order to pull up the irresponsible young people very sharply, and most men and women agreed that it was a right step, but that it must be temporary, and I am certain Soviet authorities will before long admit its temporary nature.

The change in the divorce law was slight. Both parties must be present in court when a request is made and the one that asks for divorce must pay 50 roubles. This met with wholehearted approval from the women and tolerance from the men. Many women suggested the cost should be 100 roubles and further that a fine should be imposed on women who made an income out of divorces. A new law gives a bounty to families of over six children. It was hoped at the same time to give extra help to large families, which exist all over the countryside and also to encourage town-dwellers who had been limiting their families to two. The alimony to be paid by a father for a child is now 25 per cent of his income.

The U.S.S.R. is criticized from both sides, the left and the right. Those who consider that discipline and control in matters of sex are bourgeois and that children are a hindrance, charge her with puritanism and even Victorianism. There are others who charge her with the destruction of family life. Both accusations are groundless. It is true that the temporary shortage of housing, the work demanded from all socially minded women and the temporary shortage of goods makes family life difficult for many, but it is very far from being destroyed. It is a very different family life from that in capitalist countries. It has ceased to be an economic unit and has become a biological and psychological, or if you will, spiritual unit. There is no compulsion to live in a family, there is only the attraction exercised by affection or by community of interest. The unified code of

morals, obligatory alike on men and women and or all groupings of people, the unity of purpose of the whole nation is having an integrating effect on the family. Economic independence and security is removing the proprietary attitude of the husband to the wife and the parents to the children.

I have on many occasions had experience of happy family life in the U.S.S.R. Only lack of space prevents my giving many examples of happiness, security, and a fine and sensitive feeling of responsibility. It is hardly necessary to state that a great many personal difficulties still remain. Apart from the difficulties caused by shortage of housing and overwork, the readjustment of the individual to the changing conditions often causes maladjustment in married life. But then is it likely that there will ever exist a society in which there will be no individual problems arising from any relationship so essentially complex as marriage?

Can one guess at the future of marriage in the U.S.S.R.? It is certain that some of the romance of love and youth will come back, but it will be a romance from which the fictitious has been eliminated. There is a growing realization that life generally is full of romance in the U.S.S.R. and it is affecting love.

With an increased leisure and well-being there will be time for courtship and for love-making after marriage as well as before. The tendency that way can already be observed. But women will not need to resort to artificial means to stimulate love in a man, nor will the man need to seek a woman for any other reason but that he loves her, wishes to live with her and have children by her.

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Fellowship News

GREAT BRITAIN

Annual Meeting

The Annual Meeting of the English Section was held on January 6th at University College under the chairmanship of Dr. Susan Isaacs, and was attended by over fifty members. A Report was read on the year's work, including the development of the past three months, and the Treasurer made a statement on the financial position. Considerable discussion followed on the future policy and activities of the Section. After an adjournment for tea, the Annual Lecture was given. Sir Sarvepalle Radhakrishnan, who was to have delivered it, was unfortunately ill and had to cry off two days before the meeting. But luck was with us even in our misfortune and Professor José Castillejo, of Madrid University, stepped into the breach at this very short notice and gave a most delightful and interesting address on 'A New Basis for Curriculum and Method in School.'

Branch News

The Liverpool Branch has arranged two lectures in the immediate future:—

'The Psychological Co-operation of Parents, Teachers and Psychologists', by Dr. Charlotte Bühler (February 19th) and 'Religion in Education', by Dr. Olaf Stapledon (March 12th).

Tea-time Talks

At Headquarters the Teas began again after the Christmas holiday on January 15th. The talks in January have been as follows: 'The development of a new residential area and its problems of educational building', by Mr. Leonard F. White; 'What are New Methods of Language Teaching?' by Baron Metzradt-Uhyst; 'Progressive Education in Poland', by Dr. Z. Lubienski.

The first talk in February will be on the 6th:—

'Some Experiences with Backward and Retarded Children in relation to Intelligence Tests', by Mr. P. A. Barons.

In Edinburgh the Tea-time Talks for February are:—

February 2nd, 'Fear in its Relationship to Education', by Dr. W. Rushforth; February 16th, 'The Education Outlook', by Sir William W. M'Kechnic.

AUSTRALIA

We have received the Annual Report of the Australian Council for Educational Research, which is a Service Member of the N.E.F. and is organizing next year's Australian Regional Conference. The Report tells a most encouraging tale of many-sided activity. In addition to supplying information on educational subjects to inquirers, official and unofficial, the Council has published some fifty studies and investigations, many of them the fruits of research carried out with the aid of grants from the

Council. The titles range widely over the field of education and a large number of the books should be of great practical value to teachers. Another useful piece of work undertaken by the Council has been the provision for Australian teachers of attainment and intelligence tests suited to local conditions, based on the testing of large numbers of children. Parallel to the Australian experiment the New Zealand Council for Educational Research (another Service Member) applied the same tests to about 25,000 children in that country. This close collaboration is probably the first instance of a large experiment of the kind carried on at the same time in two different countries. Yet another side of the Council's work has been its help in circulating collections of material for the teaching of art and the appreciation of music, and its concern with the improvement of the educational services of museums and art galleries.

This list by no means exhausts the activities of the Council.

Of special interest to us are the pages of the Report which deal with the preparations for next year's N.E.F. Regional Conference in Australia and New Zealand. "The forthcoming Australian conference will be unique in several respects," the Report states. "It will be the first time that all States and all educational interests have co-operated in a project of this kind."

AUSTRIA

To members visiting Vienna

Mrs. A. M. Schaemminger, formerly Dr. Dengler's colleague at the Austro-American Institute, has opened a pension for students and other visitors: the Pension Internationale, Alserstr. 26, Vienna IX.

CANADA

Homework

A Canadian member, Mr. C. H. Savage, of Grand'mere, Quebec, has sent us a 32-page duplicated *précis* of a book which he is preparing on *Homework: Blessing or Curse?* He has made a very full and interesting study of the problem and of various experiments in modifying and abolishing homework, including some undertaken in England. A copy of the *précis* may be seen at Headquarters.

FRANCE

The November number of *Pour l'Ere Nouvelle* devotes considerable space to religion and includes the addresses given at Cheltenham by Professors Bovet, Katzaroff and Ghidionescu. These striking addresses formed the starting-point of the very earnest discussions of the subject at the Conference. Copies may be obtained for 7 fr. 50 c. from the Groupe Français d'Education Nouvelle, 29 rue d'Ulm, Paris V. A copy may be seen at Headquarters.

Professor Bovet's address is also reproduced in the January number of *Religion in Education*.

INDIA**Punjab Section**

The Section has organized an N.E.F. library in a room at the Central Training College, Lahore. A large number of inspectors of schools have joined the Section and it will now be possible to influence teachers and parents in the smaller towns. Local groups have been formed at Mahilpur and Nagrota Bagwan.

Central Provinces Section

Local groups have now been formed at Nagpur, Raipur and Akola. An exhibition of work by school boys and girls was held at Nagpur in November, Jubbulpore in December and Akola in January. The Nagpur group organized a series of entertainments to raise funds for the tour of the International N.E.F. delegation to India.

U.S.A.**National Conference**

of the P.E.A. (which is the American Section of the N.E.F.).

A National Conference is to be held at St. Louis, Mo., on February 25th-27th. A feature of the Conference will be the exhibition of a large portion of the children's art work (including the American contribution) which was shown at the Cheltenham

Conference. After the Conference the material will be divided up into several travelling exhibits and sent for display to schools and museums throughout the States.

Commission on Secondary Curriculum

The work of this Commission, under the auspices of the P.E.A., has been divided up into groups of subjects: Social Studies, Community Study, American Tradition; Science, Mathematics; English and the Arts—Art, Creative Writing, Language. Sub-committees have been set up to study them in detail.

Committee on Experimental Schools

This Committee is at work procuring material for a clearing-house of information on current developments in progressive school practice in U.S.A. which is to be established at the National Office. A large number of schools have been circularized and responses received from 22 private and 21 public schools. The questionnaire asks for a report on any development in the school's theory or practice which might be of general interest or value, particularly on parent participation in the life and work of the school, the school's own participation in the life of the community, and curriculum changes looking toward better knowledge and appreciation on the part of the pupils of the processes, problems and needs of contemporary society.

Book Reviews

The Nation's Intelligence. By J. L. Gray (Watts & Co., 2/6.)

This book is evidently intended to be a 'popular' account of the findings of intelligence test surveys with regard to the social, occupational and scholastic distribution of mental capacity in this country. Unfortunately it omits any reference to at least nine-tenths of the work that has been done on the matter by English psychologists and confines itself mainly to a London survey reported by Mr. Gray in two recent articles.

The style is a lively one, well fitted for a popular exposition and brightened by flashes of wit. Much recklessness of statement, dogmatism and even non sequitur passages and sheer rancour may be forgiven in such a style; yet it is regrettable that these are likely to impinge upon a suggestible reading public rather than on an audience of critically-minded scientists able to assess them at their proper worth.

Apparently for no better reason than a dislike of all authority, the writer throws overboard at the beginning of the book everything that psychologists have discovered about intelligence. For him, intelligence tests can claim to measure nothing more than is involved in the test at the moment of doing it, and

have necessarily no relation to any capacity shewn in daily life. His criteria of a test are, therefore, that older children score better on it than younger children and that it has some agreement with 'other educational ratings'. Flimsier criteria could not be imagined. Burt, Terman, Stern, Thurstone and Spearman have lived in vain as far as Mr. Gray is concerned. Having thus cut the ground from under his own feet, it is not surprising that when he comes to discuss the social implications of test surveys and the environment-heredity controversy in the latter part of the book he is rendered incapable of drawing any firm and constructive conclusions.

An extreme environmentalist bias distorts all the choice of data in the discussion of environment and heredity in relation to mental capacity. Freeman's early finding that children adopted into other families tend to have an intelligence like their foster brothers is set out, without any statement of the later finding that the welfare workers had tended to place children in families of similar social standing to those from which they had been orphaned. The repeated finding by thorough researches that malnutrition within wide limits has no effect on mental capacity, whatever it may have on mental energy, is passed lightly over with the dogma that an increase of standard of living

'might raise the average I.Q. of those classes by 10 to 20 points.'

Socialists who have striven ardently and actively to improve the welfare of their fellow men through attention to eugenic measures will be astonished to hear that eugenics is not a science but a 'school of thought' and indeed a dark scheme of the Conservative party to favour (by burdening with more children?) the middle classes. In a context demanding a different adjustment to political foundations, however, the writer states (p. 110) that 'the eugenicist . . . devotes an inordinate amount of his time and energy to efforts to change the social environment.' It is such statements and manipulations of scientific questions which force the reader, whatever his viewpoint, to the conclusion that the work is propagandist rather than scientific. Indeed the book reeks with political feeling, which reaches the peak of ridiculousness perhaps in the statement that Spearman's hierarchical theories of the nature of intelligence are not to be seriously considered because 'They do not harmonize with the increasingly democratic structure of Anglo-Saxon communities.'

'Vivez dans le calme des laboratoires,' said Pasteur to the politically excitable youth of France. That splendid calm and purposefulness which many are hoping to bring into the fever of social discussion by the application to human problems of the social science is completely betrayed and the political application of such sciences as psychology and economics is likely to be discredited, through works such as this.

The survey which Mr. Gray has been enabled to make in London is of considerable interest, particularly since previous surveys in that area, being unendowed, have not been on a really adequate scale. It is a pity that so extensive a survey has its value as a contribution diminished on account of its not being accurately comparable with the Scottish and other enquiries, owing to the writer having used, again for no apparent reason, an American test with an American standardisation and the I. B. instead of the more generally useful I.Q. One may, moreover, wonder whether the 'object all sublime' of Mr. Gray's arguments, namely, to make the education fit the intelligence, is the real aim of the psychologist. As far as 'scholarship' selection is concerned, the far-seeing psychologist is not concerned to equate opportunity to intelligence, but to intelligence *plus* certain important constitutional character and temperament qualities, at present ill-defined, which guarantee the good use of intelligence.

In spite of the lively intelligence shewn in this book, therefore, it reveals all the weaknesses of having psychological questions dealt with by a sociologist, and especially by a sociologist whose bias causes him, in the eyes of any reasonably well-informed reader, to do a disservice both to the scientific approach and to the political school which he attempts to favour.

R. B. Cattell.

A History of English Life. Amabel Williams-Ellis and F. J. Fisher (Methuen, 8/6.)

In the spate of History books of the 'new outlook'

school which pour each year from the presses, it is very rarely that we come across a really well-balanced piece of work. This is one. In avoiding adulation of the Great Man (old school) it does not slip into the equally dangerous temptation of making history revolve round Florence Nightingale. Again, in social and economic analysis, the authors prefer the method and results of the Webbs and the Hammonds to the much easier way of relying on words like 'ghastly', 'intolerable' and 'unchristian'. Here you will find no interpretation of History but an extraordinarily interesting and consecutive account, enlivened by hundreds of illustrations and clarified by some very good pictorial statistics by Wilma Hickson.

The task undertaken was not an easy one—to trace in one volume the History (mainly) of the English people from earliest times to Pavlov, Freud and the Abyssinian War, giving due attention to the life of ordinary folk, the progress made in science, art and invention, and showing the interaction of all these with political and constitutional development. These threads are woven into a story where the liaison between the topics and the chapters is never forced, and difficult problems neither oversimplified nor academicized. Only authors with a sound grasp of economics, sociology, general science and the applied arts could have tackled this job so successfully.

Balance to one reader is bias to another, but these examples show the kind of scales used. Marlborough gets five lines, Newton and the Royal Society a chapter; Coke of Norfolk has two pages, while Palmerston, Canning and Castlereagh are not mentioned at all; the Black Death gets two pages and the Black Prince receives barely parenthetical recognition. I find it hard, however, to forgive the authors for the scanty treatment of eighteenth century manners and morals, so that the 'atmosphere' of that period, which is a composite of Hogarth, Johnson, coffee shops, bucks, Sir Roger de Coverley, drunkenness, Berkeley Square, hustings and so on, is completely missed. This seems a carping criticism of a book which attempts to cover so much in so little, but it is noticeable chiefly in contrast to the successful way in which the authors have communicated the Victorian atmosphere.

Illustration and source-quotation is well done and many are products of original research. Controversial questions are treated with scrupulous fairness. For example, national rejoicing at English victories in the French wars is followed by a speech of an 18th century Quaker; an imperialist utterance of Joseph Chamberlain's by the opinion of the Matebele; the 'laissez-faire' argument by the Socialist and the Protectionist case; and a statement of Nazi (pre-power) policy by Goering:

"When I am asked about our economic policy I say 'Look at the honest faces of our Storm Troopers!' That is our economic policy, and it is—Germany!"

In their desire for academic completeness the writers never forget that the readers will, in the main, be children. For example:

"Many boys and girls who may, alas, have been bored by 'Lycidas' . . . would enjoy the excellent

war conference held by the fiends in 'Pandemonium' or the beauty of the trees and streams of Eden". Again, instead of giving a long list of Elizabethan plays the reader is interested in the stories of two of them.

Indeed, it is the urge to find out more which is titillated again and again, so that what I at first considered to be a fault—that they left me with the feeling that they had not said enough about a topic, event, problem or person—is probably one of the book's chief merits. Realizing this, they have appended a list of follow-up books with a note on how to get hold of them.

To many people, an important judgment on any history book for school use is the state of mind of the reader at the end. 'A History of English Life' leaves no hangover of gaping wonder about the future (helicopters, skyscrapers and bakelite) nor is the reader bemused with flabby optimism (League of Nations and social progress). But problems are faced, and youth, armed with knowledge, courage and kindness, is bidden to get on with the job.

Denis McMahon.

Dobry. Monica Shannon. (Harrap, 6s.)

This book—a story told primarily for children of ten and upwards—is something out of the ordinary. It is not only well written, in a style at once vigorous and sensitive; it has atmosphere and its matter is interesting and original.

Dobry is a Bulgarian peasant boy whose ambition parts company with the farming tradition of his family. He wants to be a sculptor. Fortunately his grandfather appreciates the boy's gift and influences his mother to give him the career for which nature made him. The peasant life of Bulgaria is charmingly described and, what is more, the book succeeds in conveying something of the spell which the land everywhere casts upon those who till it. The unfolding of a young artist is portrayed with real insight.

Boys and girls who are beginning to think out their future lives should enjoy both aspects of the book. It is a somewhat rare thing—an intelligent novel for children of that age.

The illustrations, by a Bulgarian artist, Mr. Katchamakoff, who is to some extent the original of Dobry, add to the Balkan atmosphere.

The only thing I do not like is the outside of the book: I should keep the dust-cover on.

V. Ogilvie.

THE NEW ERA

Contents of forthcoming Issues :

March :

THE FREE PERSONALITY :
RELIGION

April :

CO-EDUCATION

May and June :

THE FREE SOCIETY :
EDUCATION FOR CITIZENSHIP

July-Aug. :

NURSERY SCHOOLS

LETTER TO THE EDITOR

[Questions about various points in Miss Swann's article 'Reading Tests in a Junior School' (January issue) with answers by Miss Swann herself.]

Question: In Part I, presumably, you have all the class together including the best; do you not find that hearing the same piece read helps the children who are to read later on?

Answer: Yes, the children are together as a class. No, they do not read 'the same piece.' We go straight on from chapter to chapter sometimes reading from 20-36 pages while testing.

(It is presumed that the book chosen is, generally speaking, of roughly the same difficulty throughout. Actually, there is very little trouble over this matter.)

Question: In Part III, I gather that any pupil may attempt to supply the answer, and that the first 'picture-word' scores five marks?

Answer: Yes. Answers given during this week by pupils of 9 years of age:

weariness = exhaustion

peer = look closely

commencement = beginning

come = get nearer

For the pupils of 10-11 years of age the book used for the test was Cherry Kearton's 'Toto and Simba'. One of the greatest advantages is that 30-40 pupils hear about 150-200 answers given ranging from: entirely wrong; not quite exact; to just the wanted picture-word.

Again we are training more than we are testing, hence the time spent on this section is fully justified.

L.S.

THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

ONE thing seems to be clear in these latter years—this is not a materialistic age. One can feel the world's breath bated as in the instant before upheaval—and though the upheaval is likely to be political in form it seems impossible to view it as other than spiritual in essence. 'My five brothers and I are in the fighting line', ran a post card from a young Spaniard three months ago, 'and we expect a very happy Christmas—the most *really* happy we have ever spent.' A young rebel soldier might have written the same words and have meant the same quality of happiness by them—a personal exultation, triumphing over personal fear of beastliness and danger in an impersonal cause. The phenomenon is inexplicable on any materialistic basis. The happiness described is akin to the peace of God in that it is past understanding except as a spiritual experience. That the outcome is mass murder and mass suicide does not alter the fact that the drive behind it is supra-sensual, even if it is also insensate and insane.

Why this madness of the spirit warring against the flesh? How can a political leader impose a longer Lent on his people than any Church has dreamt to do? Why do economic theories drive men to massacre and martyrdom? What is this vast impulse which herds men as it does the lemming over the abyss? Its light blinds men to natural values, making death incidental and cruelty a fitting tool.

We would suggest that mankind is in the toils of a vast spiritual revival, directed by local priests who misread the local oracles. The impulse is one, and of a peculiar intensity, but its interpretations are partial, diverse and con-

flicting. We seem to be on the brink of a series of religious wars like those which gutted Europe at the Reformation.

THE quest for God is a quest for reality. The young child knows that reality does not lie fully in things that he can touch and see—one must presume that it was this quality of childhood that Jesus saw as a prerequisite for membership of the Kingdom. The little boy who said, 'Oh, mummy, happy has come back to my heart,' was making a statement of fact. What he said was as true and obvious as if he had said 'the puppy has come back from his walk'. We lose this sense of the reality and obviousness of the unseen, and with it we lose our sense of the wholeness of life. We analyse and divide; we cut up time into days and years; we measure space and number the nations and divide the very stuff of life into matter and spirit. These divisions are made in the interest of knowledge and understanding; we have pegged out the universe and have come very near to making it unintelligible in the process.

But the limits of divergence seem to have been reached and we are homeward bound. The very term 'light-year' seems to knit up the further edge of time and space. Freud, whatever his aberrancies, has shown how closely woven are doing and being. Dictatorships blot out the ancient rivalries between church and state, making corporate faith and corporate action one. The present moment is of an extreme precariousness. We see on all sides a banding together, an effort at synthesis—partial, local, and, at present, aimed against other bands. Unhappy Spain rallies to her two standards

sympathies that cut across all national barriers. Even the nations that call themselves national are international here.

If one believes that war in a just cause is an inevitable and noble exploit, one might well force the issue in Spain and make of her battlefields Armageddon. But if one believes that the partial and local efforts at synthesis are symptomatic—practising grounds, tributaries to a much vaster synthesis, then one must bend all energies to staving off interim conflicts which would postpone the general fore-gathering to which we tend.

THE difference between the two views seems to lie in the quality of love that lies behind them. That great sentence that begins 'Greater love hath no man than this' does not truly end 'that he be willing to kill and die for his brother'. It is a warm and noble but *partial* love that interprets it so. We see and fear this partial love, and our fear prompts us to meet it with hate. If we could only trust enough we might see love in any guise as a rehearsal—not as a thing to be crushed, but as something to be 'waited on'.

Our readiness to hate as a token of love is a sign of spiritual immaturity; yet our readiness to love, even partially, is the harbinger of our spiritual maturity. 'We measure the march of the stars and we do not know how we love'—the growth of that latter knowledge is perhaps the next stage of men's evolution. Only in so far as we see life as a whole can we dare eschew the piebald love-and-hate that cements our present fabric. It is in the service of a whole and

rounded love that saints and mystics find perfect freedom. The experience of such a love is common in the family, which does not hate other families; in the brotherhood, which does not hate other brotherhoods; in the nation which does not hate other nations. This is the love that casteth out fear. It now awaits extension as a whole comity of life.

THE New Education Fellowship laid down as one of its first principles that we should help children to realize the supremacy of spirit over matter. Days were spent in finding a formula that should be acceptable to the nations represented and in wording it fittingly in various tongues. There was some hesitation in accepting the formula at all, especially from members of those nations which were struggling to free themselves from bigotry and clericalism. Certain foreign observers were shocked to find the children saying grace before meals in progressive schools in England. Perhaps if we were drawing up that principle now we might put it differently—avoiding the word 'supremacy' in so close-textured a reality. But we should still aim to enable children to know religion as a reality, emotional and intellectual, and God as inspiration and refreshment.

This number of the *New Era* is the last of the series on the free personality. We hope that readers will not be disconcerted to find it contains an almost sectarian approach to religion. This seemed the simplest way of enabling each contributor to show the reality of his own experience. The upshot of the whole is more striking in its unity than in its diversity.

Religious Education in Modern Judaism

Rabbi Dr. Israel I. Mattuck

THE fundamental aim in modern Jewish teaching is to create in the child a God-consciousness. The belief in God is fundamental to Jewish life and thought. It must have a fundamental place in the life of the individual Jew. The reasons which established its importance in Jewish life give it its value for

the individual. It places human life in a universal context. It binds the life of the individual to the ultimate reality in the universe. Out of it issues his sense of dignity and of responsibility. It is a spiritual necessity; it is a moral necessity. It is a spiritual necessity because without it a man's life has no roots; it is a moral necessity

because it supplies a guide to what is right, and the impelling force to pursue it.

I am using the word 'God' as the name for spiritual reality, and by the belief in God I mean the recognition of Spirit and its dominance in the universe and of a feeling of personal relation with it. It is obvious that the conception of God a child can have must be far removed from this. It were well, I sometimes think, if we could keep the name God away from young children, leaving their introduction to it to an age when they feel the awakening of the spiritual within themselves; but that is impossible. The impossibility may, however, do no harm. Even if the child's first ideas about God are crudely anthropomorphic, they may yet help to produce a lasting open-ness to the God-idea.

The important factor in religious education is the method. The direct teaching of religious ideas is out of the question: they are beyond the child's range. Moreover, for those who hold the view of Judaism which I hold, it is inappropriate. Judaism has never had any dogmas, and modern Judaism especially emphasizes its undogmatic character. Judaism has always had fundamental ideas and teachings, but it had no credal statements for which it demanded acceptance.

Traditional Judaism had, however, the Law. To it was due the emphasis on education in Jewish life; it also supplied the content of education. From the Law issued the impulse to education; a knowledge of the Law was its first aim, being considered a part of the knowledge of God, and used as the way to a sense of immediate relation with Him.

The Law was the perfect revelation of God's will to man. The essence of God was unknowable. Jewish thinkers seemed to realize very early in the development of Judaism that God's essential nature must remain a mystery. But though God in His essence could not be known, His qualities were revealed in His

works, and His will for man's conduct was revealed in His Law. 'The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this Law'. (Deut. xxix : 29.)

The knowledge of the Law was, therefore, the prime and fundamental duty of the Jew. In the first place, he established by it a link between himself and God. The mystical love of the Law in Psalm 119 may sound strange to non-Jewish ears. But to the Jew who believed in the Law as the perfect revelation from God, the love of it expressed the love of God. And for the same reason, a knowledge of it was a way of coming to know God. In the second place the Law gave directions for conduct. To obey its commandments was to live in accord-

ance with the will of God. Its commandments needed only learning; once learnt, their force was established. Their spiritual and ethical tone and content, therefore, created in the child the basis for his life. He had in them direction for its every aspect, for personal purity, for righteousness in his relation with others, for the ways of worshipping God. And his belief in its divine character produced a strong inner impulse to obey its commandments. The Law,

for the Jews who believed in its divine perfection, supplied the mystical and ethical link with God.

In Liberal Judaism, the Law is not accepted as a perfect divine revelation. But in spite of that, the Bible remains the chief instrument in religious education. Through it the child is prepared for the God idea. It can be, when rightly used, the best means to lay enduring foundations for the belief in God. As literature, the Bible serves that end by the impressiveness and the beauty of the language in which that belief is expressed. As history, it shows the guidance of God in the movement of Israel's life and in the development of its thought. In the

Dr. Mattuck says :

1. A child cannot be taught religion, he can at best only be taught about it. But to give the child the capacity for religion, that is possible; and it is necessary, for the child's freedom.

2. The Messianic hope does not mean to the modern Jew the hope for the coming of a Messiah, but the hope for a time when God's rule will be dominant in the lives of men and in the life of human society.

3. Religious instruction may be something more than a preparation. It may be in a real sense a part of the child's life and an exercise of his personality.

Prophets and Psalms, the child comes to know what the God-idea meant to others; how they found God in human life and in the wonders and mysteries of nature, and how they translated His rule into human responsibility. The Pentateuch, both by the history of its development, and by those commandments in it which embody the highest stage in its morality and attitude to God, contributes direct and indirect instruction in the knowledge of God and the moral duties of man. In his use of the Bible, the modern Jew finds a valuable ally in the modern view of it, which helps him to discriminate between the earlier and the later ideas, and enables him to free it from the difficulties put in the way of its influence by the myths, legends and occasional primitive ideas which it contains.

In this method, religious education has a way of pursuing its aim: to supply a religious basis for personality, without destroying its freedom; it may even be said to cultivate freedom. That was, in a measure, true even of the older Jewish method. The authority of a Law accepted as divinely revealed is unlike the authority exercised by a person, in that it gives a form of guidance which is at the same time effective yet personal. Theoretically, it might be said, the child is allowed to discover the commandments for himself. The authority of a law to which every person has access, and which every person who has the knowledge has the right to interpret, unlike the authority of a person or synod, creates the possibilities of freedom.

In the methods generally adopted by Liberal Jews, the relation between religious education and the development of a free personality is even more evident. In the first place, there is no dogmatism; discussion takes its place. The indirect method of teaching about God, and the endeavour to prepare the way for faith in Him by conveying the materials out of which such a faith can be built, avoid the danger of producing in the child a sense of unjustified restriction. The Prophets, who occupy a large place in this education, are themselves the best example of free personality aware of its responsibility to God.

There are those who say: Teach the child no religion, but let him when he grows up

choose a religion for himself. The first part is valid advice. Moreover, it is advice that, I think, cannot be violated. A child cannot be taught religion, he can at best only be taught about it. But to give the child the capacity for religion, that is possible; and it is necessary, for the child's freedom. If not given him when young, the capacity for choosing is restricted, if not destroyed. Freedom of choice presupposes the possibility of choice. To choose religion when no capacity for it has been developed is an impossibility. Moreover, there is always the danger that superstition, which is among the things most cramping to human personality, will grow, like weeds, in the spiritual life of the child if it is not cultivated God-wards. Religious education, free from dogmatism, enlarges the scope for the exercise of spiritual freedom.

The method of religious education which I have described in general outline supplies instruction not only in faith in God, but also in the way of living under His guidance. The Prophets, and some of the laws in the Pentateuch, bring home the obligation of social righteousness and the duty to work for a better social order. In the Prophets, this aspect of religious teaching receives supreme emphasis. In teaching about them, the teacher has an opportunity to make the child aware of present social problems and to stimulate the right response to them.

In the same way, the standards for personal conduct are brought in, whether for actions that have a social significance, or for those that have only, or primarily, a personal significance. So far as I know, modern Jewish religious education does not include any direct instruction about sex. The older education, which included the Talmud, had much to say on it, because the Talmud, dealing with all the aspects and details of life, deals with that, too. By discussing matters of sex freely and openly, it not only supplied detailed directions, but, what is perhaps more important, it avoided the dangers of secrecy; and it also surrounded sex with religious significance, and, therefore, with religious sanctity. The modern Jew must rely chiefly on factors in the child's education other than formal religious instruction to establish the right attitude to sex. But he still has the

seventh commandment, and the commandment 'Holy shall ye be, for I the Lord your God am Holy,' to help him connect it with religion.

The present circumstances of Jewish life enforce upon Jewish education also the aim to establish in the child a feeling of attachment to the Jewish community. The necessity for this effort is obvious in view of the tremendous forces working in an opposite direction. It is an aim in teaching Jewish history to make the child feel the force of that history in his own life, to make him feel the significance and responsibility of membership in the Jewish community. This aspect of Jewish religious teaching is not separate from its emphasis on the belief in God and obedience to His Law. There is in Jewish thought, when it has not been most unfortunately secularized, an unbreakable connection between Jewish history, the existence of the Jews, and the belief in God.

The Messianic hope of the Jews issues from this connection. It does not mean to the modern Jew, who does not accept Jewish traditional belief in its totality, the hope for the coming of a Messiah, but the hope for a time when God's rule will be dominant in the lives of men and in the life of human society. It is a time which will come through the efforts of mankind under the guidance of God, and brought to fulfilment by His grace. The Jews, in Jewish belief, have a function to perform collectively in this process, as a people whose whole history and existence are bound up with the belief in God.

No account of Jewish religious education would even approach completeness without a reference to the home. Ceremonies have had a large place in Jewish religious life. Some of us think too large a place, that there have been too many of them, and that some of them have lost all value. But we recognize that they have had a value, and that some of them still have. A considerable number of Jewish ceremonies were for observance in the home. The Sabbath and the Holy Days were especially marked by such observances. Very often the child was given a place of importance in the performance of them. In this way, and in themselves, they possessed, and possess, a large pedagogic value. Through them, their beauty and their relation to the home atmosphere, the child can get a feeling for God, and an attachment to his

religion. They touched the emotions without being emotional, cultivated a sentiment without being sentimental, and gave piety the attractiveness of beauty. Moreover, they are joyous. The condition for their value is, obviously, that the parents' part in them shall be a living participation, not a mechanical performance.

It will be seen from this sketch that Jewish religious education is in its methods, as in its aims, related to the distinctive religious ideas of Judaism. There is no dogmatic teaching, no formal beliefs to memorize and adopt. It aims to inculcate the belief in God, and loyalty to Israel for the service it may render to humanity as His witnesses. The way to God is through a knowledge of His law, taking law in the largest possible sense, through the influence of His prophets, through a knowledge of His working in Jewish history, through His workings in all human history, and through the manifestations of His beauty and power in nature. And the way which leads to God is also the way of life which He reveals unto man.

Religious instruction may be something more than a preparation. It may be in a real sense a part of the child's life and an exercise of his personality. The important thing is, I think, that the child should not be commanded to adopt a ready-made belief. The aim must be to show him, whether by ceremonies in the home, instruction in school, or by worship, that others have a belief in God and what it means to them. If the God in whom others believe is a terrifying God, then the effect on the child is baneful. But if he is a God of goodness and beauty and love, the effect must be enlargement. Religious education can bring into the child's life the liberating influence of faith in God and His law.

Our readers will notice a new departure in this issue of the 'New Era'—a full page general advertisement. We hope to increase the number of such advertisements and would like to wish Sparva the success due to a pioneer! Our readers may rest assured that we shall accept advertisements only from firms whose products we know to be of value.

We regret that book reviews have had to be suspended this month through lack of space. They will be resumed as a regular feature in the April issue.—ED.

A Catholic Approach to God

E. I. Watkin

Author of 'The Bow in the Clouds' and 'A Philosophy of Form' (Sheed & Ward); 'Theism, Atheism and Agnosticism' (Unicorn Press)

TO state in an article one's experience of the largest Christian Church, spread over the globe and with a history of nearly two thousand years, is not easy. I can deal only with a few aspects.

I have been a Catholic for over twenty-eight years and have been continuously occupied with religious problems. The uncritical days of honeymoon delight, when the convert sees only what is true and beautiful in his new creed, have long since passed. I have had ample time to perceive the human shortcomings, the defective embodiment of ideals which at first seemed concrete flesh and blood. There have been grievous shocks, bitter disillusionment. This is not the place to detail the evils disfiguring the Catholic Church as a body of men and women. I will mention only the persistent and seemingly incurable political attitude of the hierarchy, by which I mean not so much interference in secular politics, as reliance upon political methods and the favour of governments, instead of on the guidance of the Holy Spirit.

The shadow upon the face of the Church, if not what her foes believe, is as black as they believe. But through and in and beneath the darkness a light shines brighter than any which shines outside.

Religion is the response to religious needs, the affirmation of religious values. These needs and values are distinctive, *sui generis*. They are not scientific, æsthetic or even moral, though they have consequences and repercussions in these lower spheres. The object of religion is not to make men's lives richer in knowledge or beauty or more moral, or to produce a better social and economic order, though it should bless all endeavours towards these ends. Its object is to unite men with God.

If there is no order of being higher than the natural order of man's life as a rational and social animal, religion is an illusion. It stands or falls by its claim to reveal and communicate a

Spirit that transcends man's life and experience in time and space. In this sense it is otherworldly. But this other world is not a world we enter only when we leave this world, nor its life one which begins when this life is over. It is an eternal life present here and now, in though beyond this life of succession and mortality. Because in religious experience man partakes here and now of eternal life, he concludes that there is something in him which will not die. But this belief is secondary, an implication of present experience. Religion does not look directly from the present to a future life but upwards or inwards, whichever metaphor you prefer, to a life embracing in its eternity the succession of life before and life after death. It finds God and His life in the central depth of the soul, normally in a dim, half-conscious awareness, but as the experience of a reality fuller and more profound than any experienced, however clearly, at more superficial levels. In the contemplation of beauty, in the discovery of scientific and still more of philosophic truth, and in moral choice, profounder depths of the human spirit are engaged, profounder and fuller realities experienced than by enjoying physical pleasure or pursuing utilitarian aims. But deepest of all is the depth of spirit: profoundest and fullest the reality, engaged in and attained by religious experience.

Religious experience however is not confined to one creed but is universally human. No man is excluded from access to God, because he is not a Catholic or a Christian. God leaves Himself nowhere without witness in the heart created for Himself and which He alone can fill. There is no more powerful witness to man's religious need of an infinite God and an eternal life than the religious attitude often adopted by those who reject transcendental religion. Communism and National Socialism witness to God by deifying a human society, a class or a race. But this universal religious experience is not

enough. The religious experience of the average man is too scanty, obscure, and difficult to interpret to provide a sufficient religion. Man requires the religious experience of men endowed with extraordinary religious insight: the mystics, the prophets. And since Absolute Being is more not less than personal, God cannot be a mere object of experience. The experience of God must be His revelation.

The religious history of mankind discloses a line of religious teachers through whom God has made a unique revelation of Himself and man's relation to Himself. It begins with Moses, indeed Abraham, and culminates in Jesus. And in Jesus, Christians believe the human Revealer is in a unique relation with the Divine, is in fact the Incarnation of the Divine Revealer in human nature. And since man is social, this union between God and man and the communication of God's supernatural life which it effects has a social extension. This is the society of souls who in union, conscious or unconscious, with Christ share this life and thus constitute His mystical body. And like the individual, the social Christ has a visible body. It is the Catholic Church which Christ founded.

Mankind is not an assemblage of isolated individuals bound together by a social contract. Nor can we subscribe to the contrary exaggeration: the totalitarian society. Between these extremes is the solidarity of individuals who, while retaining their individual uniqueness and the rights it involves, form a society which is more not less than their sum, is an organism, not an artificial construction. On the transcendent and supernatural plane this is the social organism whose head is Christ, whose soul is the Divine Spirit, the source of its life, and whose bond is charity, the love of its members

for God and each other in God. This society is the Communion of Saints; its visible embodiment the Catholic Church.

These doctrines and their implications are realized and corroborated by religious experience which in turn they explain and harmonize. Religious experience is most emphatically not emotion, though, like the rest of our experience, coloured by emotion. It is the apprehension, dimmer or clearer, of objective religious reality, as æsthetic experience is the apprehension of an objective beauty, moral experience of objective moral values. I con-

fidently affirm that in and through the Catholic religion I have been admitted to a fuller and richer body of religious experience, of religious apprehension, than I could have obtained otherwise. The experience itself is not indeed communicated, but its testimony is accepted by the mind and heart. Moreover this body of experience is interpreted and harmonized by the truth revealed through Christ, His predecessors and Apostles, as by no other religious doctrine. What is elsewhere partial and incoherent is here completed and reconciled. There is a synthesis of religious truth. And the philosophy elaborated by Catholic thinkers possesses a scope, balance,

width, depth and subtlety unique in human thought.

Idealism affirms mind to the denial of matter; materialism matter to the denial of mind. Catholic philosophy accepts mind and matter. Oriental thought turns its back upon the world, upon nature and man's natural life. Western thought has turned its back upon the transcendental world of spirit. Catholic thought regards both. It denies the world as final reality and value, affirms it as subordinate reality and value. Since man's capacity is limited, no individual

Mr. Watkin says :

1. The object of religion is not to make men's lives richer in knowledge or beauty, or more moral, or to produce a better social and economic order, though it should bless all endeavours towards these ends. Its object is to unite men with God.

2. Without metaphysics, scientific knowledge lacks justification or certainty. Without religion, and moreover a sufficiently deep, wide and rich religion, neither scientific knowledge nor practical achievement nor social organization can satisfy man.

3. Such conceptions as . . . sin as opposed to simple wrong-doing have no meaning outside the deep religious sphere to which they belong. On the merely natural and human level they can be discarded as unreal, because on that level they are unreal. Their reality lies deeper, in the order where the centre of the human spirit and the solidarity of these personal centres are in relationship, positive or negative, with God.

or group can look equally in every direction, work equally on every plane of thought and action. Since religion is concerned with transcendent and ultimate reality, with God and His eternal life, Catholics have tended to a too exclusive preoccupation with these values. And because they are the supreme and ultimate values, and most remote from the interests and values of man's life as a rational animal in the world of time and space, this one-sided emphasis has been inevitable and indispensable. Man needs the witness of the desert hermits to the supreme importance of religion, the supreme reality of God. But Catholic theology and philosophy have found room for man's earthly interests and values in their subordinate place. Catholic monks and ecclesiastics salvaged European culture in the deluge of barbarism which swamped the Roman Empire.

Nevertheless the work of the Church as such is not on this secular level. It was the breakdown of efficient secular government in Western Europe during the Dark Ages which thrust upon the Church functions of temporal administration, involving the integration of the clergy in the political framework of the medieval state. This in turn secularized the clergy. Since no class of men is willing to surrender power and possessions, they clung to this old order when it had become indefensible. The disentanglement of the Church from secular and political connections will therefore bring the Church back to the profound and purely religious sources of her life, though in the process multitudes whose religion was not rooted in these depths but dependent on social and political sanctions lose their religious faith.

We can no longer accept religion on the surface. If we see only her exterior we must reject the Church. Her doctrines must seem arbitrary, meaningless, her rites empty forms—both, outworn if picturesque relics of a past outlook, irrelevant to modern conditions and exploded by modern thought. For they are expressions in a language and ceremonial necessarily determined by particular historic situations of a profound religious truth, accessible only to religious insight. Such conceptions for example as original sin, redemption, sacred virginity, sin as opposed to simple wrong doing, have no meaning outside the deep

religious sphere to which they belong. On the merely natural and human level they can be discarded as unreal, because on that level they are unreal. Their reality lies deeper, in the order where the centre of the human spirit and the solidarity of these personal centres are in relationship, positive or negative, with God.

Even the metaphysics implied by Catholic doctrine, though not belonging to this ultimate religious depth, lie below the empirical level on which the natural sciences and even empirical psychology move. That these sciences and their practical applications should develop autonomously according to their own principles is good and necessary—as good and as necessary as the autonomous development of civil society. And this development in the modern world has produced such vast achievements that the deeper levels have faded from view and metaphysics and still more religion seem superfluous. But the roots of the more superficial and practical sciences are in these depths. Without metaphysics scientific knowledge lacks justification or certainty. Without religion, and moreover a sufficiently deep, wide and rich religion, neither scientific knowledge, nor practical achievement, nor social organization, can satisfy man. This is already becoming clear. It is revealed by a disintegrating scepticism which is certain of nothing and a disintegrating individualism, for which the individual is the measure of his private truth, though truth is true for all men. It is revealed by the tendency to deny the claims of reason, which the Enlightenment opposed so triumphantly to religious faith, and to exalt above it some form of blind vitalism: for example, the racial blood of the National Socialist, or the material production glorified in Soviet Russia. This is to exalt force, energy above form, which in every sphere is apprehended, however imperfectly, by the intellect. And this in turn has led to the employment of force by dictatorial states to suppress all 'dangerous thoughts', and inculcate a blind subservience and the militarism which glories in the mass suicide of modern war.

It is unfortunately true that, in a short-sighted fear of more obvious foes, the Catholic clergy ally themselves with these dictatorial and militarist states, if they make some external compromise with Christianity. But the prin-

ciples of Catholic Christianity condemn these compromises of the Church's human leaders.

Within the Church, and there alone, are contained in full abundance and harmony the religious and metaphysical truths which provide a secure foundation and a final sanction for human knowledge, and the action which must be based upon it, in face of scepticism and vitalist irrationalism. We cannot simply return to the Catholic past. The practical work accomplished, the scientific knowledge won for mankind by the secularist advance on the horizontal line of progress must be accepted and built into the edifice of human culture. But we must advance to a Catholic future in which these achievements will be firmly based on religious and metaphysical truth, attained by the philosophic insight and religious revelation granted to ages whose vision and work were vertical rather than horizontal. This synthesis of depth and breadth, humanism and theism, nature and supernature, the immanent and the transcendental relationships of man must be a difficult and probably a slow process. But we must keep it before us as our ideal. And we must hold fast to the depths. Instead of rejecting the religious and metaphysical truth taught by Catholicism because we cannot see at every point its harmony with the scientific truth of more superficial levels, or because its garb is unfamiliar and old-fashioned, we must strive to understand it by a patient and powerful effort of, what I would term, 'inlook'.

To take one example. It is easy and plausible to regard the doctrine of the Atonement, as Bernard Shaw depicts it in his *Black Girl*, as simply a survival of barbaric notions of blood sacrifice, and to be offended by the injustice of vicarious punishment. When however we look into the depths of religious experience attested by numbers of religious men and women we see that the sacrifice of selfwill by suffering and even death possesses a power to compensate for the profound de-orientation of the spirit from God, the Absolute Reality, which is the essence of sin.

Indeed, this religious experience of the reality and need of atonement is so powerful that it finds expression in unexpected quarters and under perverted guises. It inspired the unnecessary, indeed immoral, suicide of Ros-

mer and Rebecca in Ibsen's *Rosmersholm*. Richard Aldington, the cynical realist, concludes his *Death of a Hero* with the passage: 'Somehow or another we have to make these dead' (the soldiers killed in the war) 'acceptable; we have to atone for them; we have to appease them. How? I don't quite know. . . . How can we atone for the lost millions and millions, . . . how atone for these lakes and seas of blood? Somehow we must atone to the dead . . . somehow we must free ourselves from the curse—the blood guiltiness.'

From the central depths, the religious demand for Atonement rises here in all its power. But the writer does not know how to satisfy it. The Cross, which the Church erects on every altar, is the answer. Aldington however indicates the solution of the difficulty as to vicarious punishment. For he hints at a solidarity in guilt and satisfaction. Because in the depths we are united as members of a social organism, each shares the sin and atonement of his fellows. Christ atoned, not because, by some legal fiction, His suffering was accepted instead of that due to the guilty, but because He was one with the guilty in the solidarity of human nature, and the head of those who, by interior membership of His church, are members of His mystical body. 'How shall we atone?' cries Aldington. The Christians who have shared the sufferings of their head answer his question. Nor is this atonement the arbitrary demand of a God whose outraged *amour propre* must be appeased. It is God's nature as Absolute righteousness, and therefore the intrinsic rightness of the law He imposes on human conduct, which requires that wilful deviation from this rightness shall be balanced by a free self-sacrificing love. The blood sacrifices of pre-Christian religions, far from discrediting the religious fact of atonement, were its imperfect expression, to be fulfilled, not destroyed.

The truth of atonement however is invisible until we have penetrated below the surface of clear reasoning into the spiritual depth where truth is apprehended, not by distinct but by dim intuition. Because of this obscurity atonement, like other truths of this profound level, cannot be stated with scientific accuracy. Religious intuition perceives that the truths of

individual responsibility and of solidarity in guilt and satisfaction are compatible, that 'each shall bear his own burden', yet we 'bear one another's burdens'. But it cannot state this compatibility in a clearly intelligible formula, as the scientist can state the relationship of two components in a chemical compound. This is true of other Catholic doctrines, for example, communion with the dead in God by mutual prayer, which also strives for expression in Aldington's desire to do something for the dead soldiers. It has undeniably been expressed by the popular Catholic mind in crude and credulous beliefs and practices. But they have never been accepted by official theology and are but the surface of an underlying spiritual truth. On the contrary, communion with the dead on empirical plane, attempted by spiritualism, a level no deeper than these unessential Catholic trappings, has produced no evidence of anything beyond extraordinary parapsychical capacities of the subconscious, of scientific, not religious value.

I should like to consider other Catholic doctrines and indicate the depths hidden beneath an exterior often at first sight childish or fantastic. I would show how Catholicism occupies the mean between contrasted doctrines or standpoints, accepting the positive truth in both, rejecting the excessive affirmation of each. For example, the Catholic doctrine of God holds the mean between the agnosticism which denies that we can know the Absolute Being, and the anthropomorphism which attributes to God human limitations. The true 'agnosticism' which apprehends God's incomprehensibility is taught by Catholic theology for which God is 'always greater' than anything we can conceive of Him.

Unfortunately space fails. I would treat those who approach Catholicism from the outside to look not away from a surface which may appear strange, even repellent, but to the spiritual reality within. The essential religious act is adoration of the Absolute transcendent mystery: a mystery at once awful and fascinating. The Catholic religion is the most massive adoration of this Divine mystery, and presentation of its awe and fascination in the religious history of mankind. Its doctrines are the score of a spiritual music, meaningless except as capable

of translation into the music it symbolizes. This music is a music of inexhaustible beauty, complex yet simple: a harmony of contrasts, embracing every theme heard by man's spiritual ear, but dominated by the organ tone of adoration in face of the Divine mystery, which is the soul's deepest note. Because the score is not intelligible at first sight to those whose training has been on other lines, or who have been shown only its unexplained notation, it is not therefore to be rejected. Nor should we reject it because its music can never be perfectly executed and is often executed vilely. I invite those to whom Catholicism is a sealed book to listen to this interior music where it is played best, by the great Catholic mystics, and to pierce with patient and fixed gaze below the surface of Catholic doctrine and practice. They will, I am sure, hear a melody which awakens echoes from the depth of the soul, catch glimpses of the Infinite Light, whence all human vision arises and whither it leads.



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The Social Gospel of Christianity

A. J. Drewett

General Secretary, The Auxiliary Movement, S.C.M.

THERE are at least three prevalent attitudes discernible to-day on the part of Christians towards the problems of political and economic life.

In the first place there are those who say that the Church's task is the conversion and cultivation of the spiritual life of the individual. According to this view politics and economics are concerned with the 'material' things of life and as such must be left alone by the Christian lest he become soiled through contact with them. This conception of the function of religion, known as pietism, is common on the Continent—especially amongst the 'reformed' Churches, and is one reason why the advanced political groups in these countries have rejected Christianity altogether.

Secondly, there is growing up a group of people within the Churches who consider that in this period of transition the *main* concern of the Church is with political and economic affairs. They see in Fascism the enemy of Christianity and feel that the task for Christians to-day is to join forces with all who oppose it. They believe, further, that a Socialist order of society (the extension of democracy into the economic field) is the only soil in which real Christianity can develop.

Thus, Hecker in *Religion and Communism* says: 'We are confident that the classless Communist order will provide an infinitely more advantageous environment for the selection, development and nurture of the subtle psychic qualities of man than was ever possible in the class-stratified materialistic civilization of acquisitive society. . . . I cannot help thinking that future generations of Russian people will *re-discover* Jesus.'

The real point at issue between these two divergent points of view is this—Those who would concentrate on individual religion maintain that a more Christian social order will only come about when men and women as individuals accept the principles and power of Christ in their own lives. In other words man creates his environment. Those who take the other view believe that we have reached a point when advance in personal righteousness is impossible until the social environment has been changed. Man is conditioned by his environment.

Both of these views are one-sided and precarious. The first tends to stress the 'spiritual,' the second the 'material'. The first is in danger of becoming 'otherworldly' and of driving out God from the world (deism); the second is in danger of becoming purely humanitarian and pantheist. The one stresses the transcendence, the other the immanence of God.

It is precisely this relationship of the spiritual and the material worlds that Christianity claims to have resolved in the central dogmas of its creeds. That is why the Christian claims to be heard in the sphere of social activity.

We shall now attempt to set forth the views

of the third group of Christians. They believe that any social order which is to be better than the existing one must be based on certain principles whose roots are to be found in Christian theology. In the first place the whole effort of the Church and the Christian in the social sphere is founded upon the faith that, in the Incarnation, God has identified Himself with the fate of His Creation. The Incarnation testifies to the potential perfection of earthly

Mr. Drewett says :

1. The effort of the Christian in the social sphere is founded upon the faith that, in the Incarnation, God has identified Himself with the fate of His Creation.

2. There is no warrant in Jesus' teaching for the belief in the inevitability of gradualness or that we shall slide into a new and better social order automatically.

3. All kinds of barriers have been and are being erected between man and man. The erection and maintenance of these barriers is, in the Christian view, a thwarting of the will of God.

4. All efforts to create a world-wide community on earth may be said to run with the grain of the universe.

things and also to the inestimable significance of the individual. The sacramental principle provides the only adequate solution of the relationship between the spiritual and the material worlds, and the Incarnation is the greatest of the sacraments. Christianity is neither 'otherworldly' in the sense that it is not concerned with the affairs of this world: nor is it 'this-worldly' only, as some of the critics of the Church would have us believe. It is realist. It sees the world of men and things as they are and as they might be—it is constantly striving 'to fashion all things according to the pattern seen in the mount'—to bring the heavenly city down to earth.

As with the Incarnation—so with the Cross, Resurrection and Ascension of Christ. Christianity has its roots firmly fixed in history—in the life of a historical person, Jesus of Nazareth—but Christian theology also maintains that the historic facts of the Birth, Death, Resurrection and Ascension of Jesus Christ have an eternal significance. Here we have an epitome of the eternal struggle between good and evil—the guarantee of the final overthrow

of evil and the assurance that God rules in His Universe. It is only in this faith and with this assurance that victory becomes possible. Without it men fall into disillusionment and despair.

One of the great principles which Jesus taught and which is completely demonstrated in His death and resurrection was that life can only come through death—progress through suffering.

'Except a corn of wheat falleth into the ground and die it abideth alone.' This biological principle Jesus extended into human affairs and this, perhaps more than any other of the principles which he enunciated, gives us the clue to what is happening in the world to-day. It reminds us that there is no warrant in His teaching for the belief in the inevitability of gradualness or that we shall slide into a new and better social order automatically. The tranquillity of the later nineteenth century led to the rejection of the stern side of Christ's teaching and the religion taught in His name was often mere sentimentality. The War and the crisis caught the Church unawares and men

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were again forced back to the Gospels. Somewhat to their surprise they found an almost complete word picture of what was actually happening in the world. Wars and rumours of war, nation against nation, parents against children, men's hearts failing them for fear. 'When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.'

The usual explanation of these unpleasant passages in the Gospels was that they referred to the fall of Jerusalem in the year 70 A.D. Since then we had learnt better ways and we could now progress gradually but comfortably. Such a view was based on a complete misunderstanding of Jesus' teaching. He probably foresaw the destruction of Jerusalem because he saw that the Roman Empire was being undermined and would before long break up. In this sense the nineteenth century critics were right. But Jesus, with the insight of prophetic genius, saw that this break-up was an illustration of a principle always at work. It would be repeated throughout history.

It was failure to appreciate this principle of catastrophic change which misinterpreted such parables as that of the leaven so as to justify the pleasant doctrine of inevitable progress. What Jesus saw happening in his own day is again happening to-day. For this reason his description of His own times is so relevant.

But what actually is happening? The process can best be described as the extension of Community. From the first Jesus recognized no barriers of race, religion, class or sex. This is perhaps best illustrated in the amazing conversation with the Woman of Samaria. In the first place, it was quite unconventional for a man to talk to a woman alone for any length of time; but it was just 'not done' for a Jew to have dealings with the Samaritans. The woman, of course, was well aware of this—'Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.' Jesus answered her: 'Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews, *but the hour cometh and now is* when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such

to worship Him.' In His last command as recorded in Matthew we find Him telling his disciples to go into all the world and baptise all nations. How completely revolutionary was this idea can be seen from the first chapters of the Acts. It was a long time before the Apostles could really bring themselves to take Jesus literally and to admit Gentiles into the Church without demanding conformity to the Jewish Law.

The attitude of the disciples was typical of that of the majority of men to-day and throughout the ages. All kinds of barriers have been and are being erected between man and man. The erection and maintenance of these barriers is, in the Christian view, a thwarting of the will of God and is bound to be as ineffective as a wholesale disregard of the law of gravitation. For, oddly enough, great forces are at work breaking barriers down and making the world in fact a unity. Chief amongst these forces to-day is science. Mankind must become a community or perish. The universal community is truly at hand. If we reject it we are in effect working against the grain of the universe.

This brings us back to theology again. The Christian is not simply a social reformer bent on making the world the sort of place he would like it to be. He claims that Jesus Christ revealed the truth about God and about man. The world is God's world and is to be the scene of a process which, when God's will is done, will issue in the establishment in this world of His kingdom. The kingdom of God is a community in which men live as neighbours, each contributing to the good of all, but never losing their individuality. This is not a pious hope, but is in the very nature of things. God Himself is not an isolated individual, but a perfect community of three persons. Man is made in the image of God and is therefore expressing his true nature when he too is living in community with his fellows. All efforts to create a world-wide community on earth may therefore be said to run with the grain of the universe, to be in accordance with God's Will and to be founded on the nature of God Himself.

But, of course, theology must issue in action. What is the Christian to do in the world to-day? In the first place, he should take the trouble to understand what is going on around him.

He should cease to think in terms of sacred and secular, religion and politics, this world and the next, and think of all human activity as the sphere of religion, as God's concern. This will lead him to study contemporary affairs in the light of the principles of the New Testament. It is only the man who knows what he is about who can be depended upon in time of crisis, and since Christians claim to have a power in their lives, it is imperative that they should be instructed if their very enthusiasm for social righteousness is not going to be exploited by the forces of reaction.

Secondly, the Christian must be a converted man. To be converted, or 'born again' as Jesus put it, means the complete rejection of the standards of the world. In the present situation this would mean that we should think of men

and women as persons and not as 'Fascists', 'Communists', 'hands', or in any terms of other impersonal or functional category. It is this concern for people as *persons* which will drive the Christian into social activity. Conversion further involves the abolition from our minds of class and race-consciousness, and the entry *now* into that Kingdom which knows no frontiers of race, nationality or class. Wealth, power and prestige are only of importance so long as men think they are; the Christian, by despising these attributes of Mammon would do more to overthrow them than do those who use more violent methods. The kingdoms of this world know how to meet force of arms; they are powerless against the force of love which Jesus makes available for those who follow Him.

Children and the Friends' Meeting

Francis H. Knight

**Secretary of the Friends' Education Council.
For 25 years a teacher in Friends' schools**

THE Society of Friends came into being as part of the Puritan revival in the seventeenth century in England. Friends protested against empty formalism in worship and insincerity and extravagance in life; and so they discarded all external aids to worship, had no priest to mediate between the individual soul and God, no consecrated building, no set forms of prayer, no music. Their Meetings for Worship were, and are, held on a 'basis of silence' under the direct guidance of God's Spirit in the simplest possible setting. Their worship grows, like all creation, out of silence. The silence is an environment in which the Spirit can exercise itself. Out of the attempt to get into touch with fellow-worshippers and with God, something is born for the individual and the group. But if the attempt is not made, or fails, the result is barren. Just because there are no 'externals', failure is more complete. A Friends' Meeting is a real adventure involving the greatest possibilities and the gravest risks.

Friends have practically no technique of worship and give very little direct training to their children as to how they shall take their share therein. There is practically no emphasis

on the control of the mind and emotions. The stillness is one of spirit rather than of mind or body. Children must not strive after a cataleptic trance or the technique of a fakir. The right attitude is rather a positive one, a cultivation of good thoughts and goodwill, and especially of the group sense—that feeling for one another which issues in corporate worship and corporate blessing and guidance. As all creation grows out of silence and as the Society of Friends grew into a knowledge of the presence of God on a 'basis of silence', so the children grow into the Quaker way of worship, absorb it. As soon as ever a child expresses a desire to attend Sunday School and Meeting it is allowed to do so, although at first the request is largely prompted, no doubt, by a desire to imitate its parents and a reluctance to be left behind.

FROM earliest years, explanations of the method of worship are given to children by their parents in terms adapted to their understanding. They may be encouraged to think of the past week, to ask for forgiveness for selfishness or ill-temper and to say 'thank you' for happy homes and parental love. When

a Friend 'speaks' or utters vocal prayer, they must try to listen and understand and share in the exercise. It will, however, be all very simple in the early years and consist largely of growing into that attitude which later flowers in worship.

For children under about eleven Sunday School classes are provided, from which they go straight into the adult Meeting for Worship for the last 20 to 30 minutes. Something is done in class to explain to them the meaning of worship, and the lesson-material provides them with something to think about. Very young ones may have their own picture-books to look at, but even as early as four or five years old they can begin to get accustomed to the 'silent waiting'. The outward stillness and the inward peace and 'gatheredness' of their elders enwrap their souls and make them happy. Of course, these little ones are often restless and impatient, and sometimes audible sighs escape into the still air. But unconsciously they do learn to value the silence and are brought into real, though probably unconscious, contact with God.

At about the age of eleven or twelve many Friends' children enter one or other of the Society's boarding schools, where special Meetings are held on Sunday mornings for the youngest boys and girls. The conduct of these Meetings varies but they are the children's own, very few adults being allowed to attend. Sometimes particular children will give little readings of their own or other's choosing; sometimes hymns are chosen beforehand or suggested during the course of the Meeting. Always there is the minimum of pre-arrangement and the maximum of spontaneity, always the 'basis of silence', and always the guiding adult or adults keeping as far as possible in the background. Sometimes older boys and girls of 17, 18 or 19 give help voluntarily, three or four at a time, in these meetings, but always in the same self-effacing spirit, the experience being of great value to both helpers and helped.

From about the age of twelve, the actual religious exercise of the children in most Friends' schools consists of daily family 'reading' or 'prayer', a mid-week meeting of about half-an-hour's duration, a Sunday evening school-service and a Sunday morning

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Meeting for Worship. All these have their special characteristics and play their part in a deliberate welding together of life and worship; but only the last-mentioned is a Friends' Meeting pure and simple, and so concerns this article.

Although just over fifty per cent of the children in Friends' Schools are in no way connected with the Society they all join in these meetings. In practice it is impossible to distinguish the non-Friends from the Friends and the former seem to learn the art of worship at least as well as the latter and to dislike and criticise and appreciate in turn in much the same way as the Friends do.

EARLY in the school life of every one an opportunity is found for explaining the meaning of the Meeting for Worship. Something is said of the origin of the practice of Friends and how they believe God guides the meeting; and suggestions are made of ways in which boys and girls may use the silence. It is right for them to start from what they are interested in at the moment; with yesterday's football match, last night's lantern lecture, the

playbox one of them may be making in the workshop, and so go on naturally to review the past week, see where they might have done better, kept their tempers, been better losers, adopted a higher standard over a dove-tail, and so on. Such considerations help to develop not only individual character but the social sense, enabling them to enter to some extent into the similar aspirations, good resolves and sense of failure of others. This is positive, not negative control; natural, not artificial. The sense of the presence of God may only arise later and it may well be more healthy so. They will find God first in their sense of fair play, 'decency', sportsmanship and so on; and, in the silence, His Spirit (starting from this) will gradually make its own appeal. Older Friends can help and guide them by the sympathetic and stimulating atmosphere which they help to create. Nothing is too commonplace to find place in our thoughts in Meeting, whether we are old or young. Some thoughts however are too mean or sordid or selfish and this will become brilliantly apparent under the light of God's Spirit in the heart.

After self-examination and prayer for forgiveness and gratitude for loving care and protection and guidance, the children may proceed to look forward to the coming days with resolve and humility and a prayer for strength. Then they may think of the other members of the meeting (this is most important) of their hopes and failures, joys and sorrows. Then they may seek to bring themselves into a right attitude to any Friend who may be led to 'speak' or utter vocal prayer, to pray to be kept from criticism and cynicism and to be helped to catch the sincerity of what may be a halting and nervous and brief address, to put themselves in fact into a responsive mood. It may well be explained to them how vitally this affects the spirits of those who 'speak' and the value of the messages which they are thus enabled to deliver. And of course whenever the silence is broken the boys and girls will listen, will try to discern the spirit and the message and will ponder over it after the speaker has sat down.

If children, or adults, for that matter, can thus practise directing their thoughts and emotions there will be little time left in a 'live' meeting for mere day-dreaming or slumber. At the same time no exception can be taken to a

good deal of day-dreaming on the part of little children in meeting. Let them spend only a total of five or ten minutes in directed thought and dream for all the rest of the time, even so the conscious effort will have its reward and the stillness will play its part on their subconsciousness and they will come gradually to realize that they do meet God there.

IN practice it is found that children show much more capacity for corporate worship and much more appreciation and discrimination than might be supposed. They have a surprising understanding of what is fitting and proper in a Meeting for Worship. They know when there is too much 'speaking'. Evidence points to about half silence and half ministry as being a proportion most acceptable to young people. They know when a Friend is too wordy or too regular in 'speaking' every Sunday, or taking upon him- or herself too great a share in the meeting. They realize instinctively that the guidance of the Spirit of God is not mechanical, that He can make fine use of great learning and wide and deep experience, and can also speak powerfully through an illiterate Friend, if humble and sincere withal. They know that political matters or any spirit of controversy is out of place, though almost anything can be brought in if the spirit is right and it is really laid before God. Humbug does not 'get away with it' with boys and girls. But honesty, courage, sincerity, humility, good-humour 'get there' every time.

Finally, children like to feel that the Meeting is part of their life. They like to hear voices with which they are familiar in the class-room or on the hockey field or in their homes 'rightly dividing the word of truth'. Sometimes they will take vocal part themselves, although naturally it is a rare thing when experience and wisdom count so much. But never must they be regarded as, or allowed to feel themselves to be fulfilling only a passive or receptive rôle in the Meeting. Only those who have themselves 'talked' in a Meeting, in which boys and girls were giving them all their spiritual support, can have an adequate idea of the vital part which these ardent young spirits can play in this quest for God and His strength and goodness and beauty and truth.

My Outlook upon Religion in My Life

To give this outlook in so many words is an almost impossible task, for I must confess that even at my present age I have not regarded the position seriously, or really had need to do so. I have often spent time considering what religion is, and how it can help me, but my investigations have rarely prospered, and in the few moments of true enlightenment that I have had, the scientific side of my character and the realist in me have asserted themselves, and my glimpse of true realism has been destroyed by what is probably a false sentiment. For when viewed carefully and analysed, what I call my realism is not realism but a shallow obstinacy, backed only by the most slender arguments.

In spite of this outlook I used to feel strongly, and even do now, only to a lesser degree, a distinct feeling of being uncomfortable and angered when anyone spoke of God or religion in a critical or a blasphemous way. I felt this, although it could not be said I was a religious boy or one who kept the ideals of his religion in any marked manner. Somewhere, and at some time, I must have had impressed upon me the awful holiness of God, as portrayed in the Old Testament. I can remember no such happening, but there is that innate dislike and fear of laying open the heart of the religion to which I belong, and it is only beginning to disappear as I grow older.

Although both my grandfathers were in the Church, my immediate religious upbringing was certainly not strict, and my attendance at Church was entirely voluntary. Being somewhat of a sentimentalist, the Church services always used to impress me, and the sacredness of the spot always gave me a feeling of comfort and confidence. Yet to-day, attending the Quaker Meeting, I can regain those same sensations, but in a more marked degree, as there is absent the one thing I really disliked in the Church service, the immediate continuity of the various parts of the service. I could have no

time to think upon what I was doing, upon what was said, or upon what I felt, and this I often found distressing. So, although at first I had rather too much of the opposite, or so I then thought, I now enjoy and profit by the silence of the Meeting more than any other form of worship I have attended. It is true my thoughts very often stray from those connected with religion, but it is the feeling of the Meeting and my own occasional strivings which are better than automatic chanting of hymns and Te Deums. But as yet I cannot truthfully say that I have included God in all departments of my life, in fact I have done so in very few, but I have always had the capability of praying with absolute seriousness and with real belief in what I am saying.

From a Boy at a Friends' School

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The Practice of Self-Direction

Adelaide Gardner

EASTERN psychology is being more seriously considered in the West than hitherto, and there are certain aspects of it which are now recognized to have proved their value both in education and in psychotherapy. The genuine Indian yogi has a directive control over his mind and emotions that enables him to remain imperturbable in circumstances that would shake less disciplined persons to the roots. A very brief outline of the point of view which underlies certain eastern methods of training will be given here, with a few examples illustrating possible applications of these methods to ordinary western life. The point of view and even the exercises are by no means unknown in the West, but they have been very explicitly stated and examined by Eastern students of yoga.

The student applying for instruction in self-knowledge is first trained to recognize the unreliability and impermanence of the senses, of emotion, and of automatic thinking. Along with this he is led to realize the existence in himself of a serene and permanent centre or point of contact with the one, universal life. This is termed the Self. Various religions and philosophies give different explanations of this Self or Spiritual Ego. Buddhism sees it as an ever-changing bundle of capacities and hence terms it unreal, impermanent, whereas the teaching of the Vedanta is that the human Self is a fragment of the Divine Self, as some might say a tiny particle of God, or in purely Christian terms, a child of the Father.

However it may be described, it functions in the individual as the link between reality and transient experience, and the human

being who can in waking consciousness realize its nature and capacities becomes at once creative and able to control his thought and feeling and hence his actions, without the usual dependence upon stimuli from his environment.

The third factor in the practices we are about to describe is the deliberate use of repeated choice or volition, to select those elements of thought, feeling and action which are known to conduce to harmony and genuine happiness, which are indeed considered to be desirable building material for future experience. These are cultivated as one would cultivate the capacity to speak a new language—by study, practice and repeated effort along given lines.

Let us now enlarge a little on these points and see where they touch upon western teaching and experience. Analytical psychology has done much to bring to the West a realization of the capacity of both senses and feelings to distort the facts of experience. It has also shown us that once the mind has registered a group of associated experiences (in Rivers' terms, once a conditioned reflex has been established), there is a marked tendency to prejudge any further

experience at all associated with what has passed, and to project into it the already active feeling tone of the first group. Hence we like certain music because we have been happy when hearing it, and we don't want it criticized: only a conscious critical effort of analysis or a re-education of taste will make us hear it as sentimental and trivial.

Such automatic reactions of mind and feeling, as well as the automatic tensions of the body, are clearly understood by the Eastern yogi, but he views

(1) The student applying for instruction in self-knowledge is first trained to recognize the unreliability and impermanence of the senses, of emotion, and of automatic thinking. Along with this he is led to realize the existence in himself of a serene and permanent centre or point of contact with the one universal life.

(2) There is to-day an increasing number of people who feel that the only freedom worth having is that which permits the Self to express its creative vision through the higher faculties of the individual. What are these higher faculties? Is it not possible that the root of them all lies in a certain disciplined capacity, to act selectively, by deliberate and discriminating choice, made in full awareness of one's social responsibilities?

them very differently from the ordinary Western analyst, and his methods of freeing himself from the restrictions they impose are widely different. To the yogi they are indeed obstructions to the free play of the creative spirit, but he does not adopt the materialistic view of the creative impulse, nor see it merely as a physical function; rather it is creative intelligence, with the creative use of volition in regard to thought, feeling and physical behaviour as its most immediate human expression. Merely to enjoy certain automatic nervous releases due to physical sex experience seems to him in no sense a full expression of psychological freedom. To him freedom may be said to be achieved only when a man can deliberately release his creative energies at any level—creating with the mind, regenerating and reorienting emotion, or doing physical creative work at will and when he chooses. Obviously such an ideal of freedom is to be achieved only through careful training. It is an art, the art of living in constant self-awareness and with an assured sense of self-mastery.

The student who is being trained on these lines, when he reviews his automatic reactions, considers them always in the light of that point or centre in himself where volition functions, and where he touches relatively permanent values. He links the study of instinctual reactions to the practice of self-direction, and continually evokes from the Self its powers, particularly that power of interior self-change which we term the will or choice.

In the West to-day the will is very little considered because it has been almost hopelessly confused with desire and impulse. Professor Aveling¹ has, however, clarified the question and the Personalists have stated a theory of the Self, with the will as one of its powers, which very closely approximates the point of view of the Vedanist school. Professor Aveling's work is based on years of experiment in psychological laboratories and upon some thousands of records of introspection on the act of choice. He distinguishes at least three levels of choice: (1) the automatic or heavily conditioned, which might easily be called impulsive; (2) a state of awareness of motivation during choice, where

the mind wavers between reasons for and against; and (3) a deeply interior act so subtle that it fails to register on any psycho-galvanometer. This latter act is described by many of those experimenting as 'cold' choice. It is a true act of will, of volition. Whatever the Self may be, and neither East nor West agree within themselves upon this matter—both the Personalists and many schools of eastern psychology regard this act of interior self-change, pure cold willing, as an activity of the Self and a manifestation of its independence from the automatic levels of consciousness.²

When one comes to consider the problem of control of mind and feeling, the importance of having some understanding of volition is evident. The Western analyst has done his best to get along without it and to try to convince us that just by re-living past experience an automatic resolution will occur and leave us 'free'. Although frequently this does occur, it by no means always happens, be the past experience re-lived ever so vividly. Moreover we are beginning to query—free for what? Is it the best in us that benefits by instinctual freedom? There is to-day an increasing number of people who feel that the only freedom worth having is that which permits the Self to express its creative vision through the higher faculties of the individual. What are these higher faculties? Is it not possible that the root of them all lies in a certain disciplined capacity to act selectively, by deliberate and discriminating choice, made in full awareness of one's social responsibilities?

The critic may say: 'Oh, this is just going back to religious compulsion and inhibitions. We have outgrown that.' But we have by no means proved that the newer method makes men happier, nor have we yet demonstrated that so-called psychological freedom develops leaders and social workers of the stature and capacities that we developed in more inhibited and yet deeply religious periods. It is true that the Victorians were trained to evoke the spiritual will and other capacities of the Self largely through fear of the wrath of God, and this often engendered neuroses in the weak.

¹ See *Personality and the Will*, by Professor Aveling. Published by Cambridge University Press.

² Compare the persona of Jung, the automatic individual; in Jungian terms the Ego would be the Self. But Jung stresses the intuition as an expression of the Ego and tends to ignore the will.

But in the strong it did at least give to the individual self-reliance, integrity of purpose, and other qualities that are evoked by successful disciplined effort along lines determined beforehand. Those who learn deliberately and for good reason to act contrary to impulse, awaken the innately human power of self-direction, or deliberate choice. The Victorians and Puritans may be criticized for imposing such discipline through fear, but they bred many vigorous and competent people. Is it not possible to-day to find a discipline that we can use which, by awakening in us our capacity to delete automatic habit and replace it with a chosen line of behaviour, will evoke again the finer powers of human nature? But now it must be followed not through fear but through desire to attain genuine creative freedom at all levels, and from the need for a deeper self-respect.³

Let us then consider a few examples of such disciplinary practices as one can readily adapt to modern Western life, and which the Eastern students of yoga state to be effective for evoking the higher capacities and faculties of human beings.

The first is a conscious questioning of one's motives, particularly the study and questioning of impulsive actions and hasty speech. An attitude of challenging regard is to be taken towards such behaviour, particularly when it causes pain to others or proves injudicious. This attitude is progressive, that is, it can be applied at deeper and deeper levels of consciousness, and acts as a self-analysis, with many experiences in common with analytical therapy.

At the same time concentration on small tasks is advised, so that mind, feeling and action are for certain intervals of time wholly unified in one activity. This sort of unity occurs automatically, say, when one is dancing well, or when one is engrossed in a novel, but the student is to learn to summon such wholehearted absorption at will, through choice, and through constantly recalling his mental activities and feeling tone from wandering, and addressing both to the attitude best suited for the task in hand. The nature of the task is of

very little importance, but it should not have too much emotional attraction or the element of discipline is lost and the training of volition becomes negligible.

The reading of certain types of books of a rather abstruse nature requiring some consideration and concentration is also advised. Even if the mind is bored or lacks comprehension, the student is to persist in this study, disciplining the mind, as it is disciplined by any volitional effort, to follow the lead of the Thinker, the Self, and not to capitulate to emotional reaction or whim. The book so studied must be of inherent value, and not superficial, one worthy of attention and study, but again the effort made is not primarily for the sake of understanding the material, although that will incidentally result in the course of time if not at first, but for the sake of putting the control of the mind in the hands of the Self and so not leaving it always at the mercy of its automatic reactions, evoked by external stimuli.

All these are exercises preliminary to and surrounding the central effort of meditation, a habit that is not much used in the West except in religious bodies. In the East the phrase—'That a man thinks on, that he becomes'—is held to be literally true, hence a short period each day is set aside by many people, business men, professional workers and others, for brooding thought upon those virtues and capacities which they consider desirable to cultivate. The judge may meditate upon truth in order to evoke in himself an interior perception of the validity of the evidence presented before him. A doctor might meditate upon insight to perfect himself in diagnosis, and the educationalist upon wisdom. The method involves an honest awareness of one's weaknesses, as we have noted above, and no false assertions in regard to possessing qualities which are actually absent. What is advised is the consideration of a desired quality, a deep study of its manifestations in others, particularly in great people in history who have possessed it, and a patient endeavour to express the quality in daily living. Such brooding meditation each day is considered the growing point of experience. Study and practice follow this up, to build in and enrich the understanding of the quality and to train capacity for expression.

³ Gerald Heard, in his recent book *The Third Morality*, has put the case for the social necessity for releasing man's higher powers so brilliantly that this point is not dealt with here.

The study and practice should balance meditation, acting as tests of reality and guarding against self-deception.

There is no space here to deal with exercises more directly concerned with the emotional life: one may only say that the direct control of emotion which can arise from these practices is startling to a Westerner who first experiences it. Emotions 'created' from within can be genuine and sincere and lasting, but the technique is too complicated to be more than touched upon in a short article.⁴

⁴ See Chapter XIII, *Yoga and Western Psychology*, by Coster. Oxford University Press.

The value of this technique may be debated by educationists who believe in psychological freedom as a panacea. But there are many, as we have said, who have begun to realize that freedom has a wide variation of meaning and is by no means the only condition necessary for a sound education. Self-direction will one day again come into its own, and some of the above very old and time-honoured methods be recognized as an integral part of the curriculum of the ultra-modern school. But the educator who would use them effectively will find it essential to experiment with them first upon himself.

Religious Education in Early Childhood

J. W. D. Smith

THE essence of religion is to be found in the relationship of the individual personality to God. And this relationship is at the same time a relationship to one's fellows. What is the nature of it? Love is the word we use to describe it but the term has become so sentimentalized that it may fail to convey the meaning. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself'. It is a progressive relationship. Where there is life there must be growth. It implies a gradual abandonment of ego-centricity in every form, the substitution of the spirit of love and self-giving for the spirit of selfishness and fear. It means finding life by losing it. 'Thou hast made us for Thyself and our hearts are restless until they find rest in Thee'.

There is much in common between the teaching of religion and the teaching of the psychology of personality. Both are concerned with the restless tension and conflict in the human soul. Both are aware that fear and ego-centricity are the enemies of freedom and fullness of life. Both urge us to give ourselves freely and trustingly to life. Both stress the importance of achieving integration of person-

ality. The language is different but the essential meaning is the same. Religion may seem to some to be negative, narrow and restrictive in its teaching. Such an impression commonly arises from a caricature of religion. And when religion is wisely negative the demands it makes are in the interests of a deeper freedom.

Recognition of this large measure of agreement leads us to the first factor of importance in the religious education of young children. All that psychology teaches about the significance of parent-child relationships in early years has a bearing on religious development. If these relationships are unsatisfactory the child begins life at a disadvantage. His early need for security has not been wisely satisfied and his attitude to life is a false one. He constantly feels the need to assert or defend his own personality. His whole attitude is self-centred. He is the victim of fear. But fear is irreligious and ego-centricity is sin. It follows then that influences affecting the religious life of a man or woman are operative long before religious teaching of any kind could possibly begin. Of course this does not mean that the child whose early home environment is all that the psychologist could desire will grow up a religious man

or woman. Nor does it mean that the child who is unwisely treated will be irreligious in later life. Such a suggestion would obviously be absurd. But it does mean that home relationships in those early years may lay the foundations of a healthy or unhealthy religious life.

None of us can wholly escape the 'fear-attitude' in some degree. So too a religion in which fear and ego-centricity are entirely absent is a goal towards which we struggle, not a present possession. To the extent that wrong attitudes are present in the personality as a whole, they will colour the religious life also, for religion, on the human side, is expressed in man's relationship with his fellow-men and with the ultimate mysteries of cosmic reality. Thus unhealthy emotional relationships in early years may be responsible, in large measure, for that neurotic form of religion which begets bigotry and hypocrisy. At the least it is probable that children who have formed false attitudes in early childhood will experience a larger element of struggle in their religious life. It is true that many Christian saints have passed through a period of acute emotional struggle, with an accompanying sense of guilt and estrangement. But that fact should not lead us to regard the experience of the 'twice-born' soul as a natural or desirable element in religious development. The task of the parent in the earliest years of child life is a spiritual adventure. Any mother knows the demands it makes on her own character and spiritual resources. But the significance of these early years for later religious development is not always recognized.

If we define religion in terms of relationship with God is it possible to trace religious development back into early childhood? There seems little possibility of awareness of God in the first few years. The parents form the centre of the child's world. It is in or through them that he finds satisfaction for his deepest needs. But between four and six years of age children begin to reach out towards a wider world. The parents are no longer adequate. Their knowledge and their power are limited. There are forces operative in life which they cannot fully understand or control. When the child meets the fact of death for the first time he becomes aware of his parents' inadequacy. To

some children this first experience of death brings considerable distress. The foundations of their world are shaken. Their sense of security is threatened by the discovery that parents too are mortal. Whether the experience be accompanied by marked emotional tension or not, it certainly symbolizes an important stage in the child's development. Another aspect of this stage may be seen in the emergence of questions about origins. The child is reaching out beyond his parents, both intellectually and emotionally, and seeking new foundations for his world. It is during this period that we may trace the beginnings of religious development.

What form should religious education take at this stage? In general it may be said that 'teaching' should be incidental and should be given as the need arises and as opportunity offers. Suitable stories of Jesus may be introduced as soon as the interest in stories is well developed but they should be left to make their own impression without comment from the parent. A child's growing interest in the world of nature should not be shortcircuited by telling him that it is God who makes the trees grow. To do so is to set his mind puzzling over the word God instead of feeding his sense of wonder and his desire for knowledge. Nevertheless it is through such questions, pressed back relentlessly by the child himself, or through the child's experience of death, that parents may first find themselves led to speak of God.

The real difficulty which many parents feel to-day arises from the uncertainty of their own beliefs. It is a difficulty which cannot be evaded. Sincerity is essential in religious education. Parents who do not believe in immortality obviously cannot tell their children that people go 'to live with God' when they die. It is no use attempting to teach something which we do not believe. Parents who have given up all belief in God, or find themselves wholly out of sympathy with the Christian Church, but send their children to Sunday School because they would like them 'to get some religious teaching' are deceiving themselves. Those who wish to take religious education seriously and are perplexed about their own position will find themselves compelled to rediscover the essentials of religion for themselves as they accompany their children on each fresh step of their quest.

If they are wise they will prepare themselves in advance by reading some of the excellent popular books on the Bible and on the Christian faith which are now available.

This difficulty cannot be dealt with in a short article but one or two suggestions may be made. In the first place most of us who have faced the difficulty begin by being much too sensitive about crude conceptions of God. We want to avoid having children learn things which they will have to unlearn later. But we forget that children are constantly unlearning in the course of gaining new knowledge. The trouble is that childish conceptions of God and a crude understanding of religious truths has too often been allowed, or even encouraged, to persist into adult life. That need not happen, but we cannot provide children of five years with a conception of God appropriate to the outlook of an honours graduate in philosophy. We must be content to let children be quite crudely anthropomorphic in their thought of God and if we speak of heaven we shall find it impossible to prevent the small child thinking of it as a place. But the important thing is not where the child begins in his thinking but whether his thought grows as his knowledge increases.

We shall do well at times to confess our ignorance. We may say that 'some people believe' this or that, but if we do not believe it ourselves, we must avoid pretending that we do. At the same time there is no need to force our lack of belief on the attention of children. If a child of five years comes home from school talking about angels, it is surely a little ridiculous to explain to him solemnly that we do not believe in their existence. We do not worry when children chat about fairies. Yet angels and fairies have both a symbolical significance which may remain with the child long after the accompanying intellectual content has been radically altered.

The proper relation of religious teaching to conduct is a very important question. The 'good' self and the 'bad' self, the 'good' mother and the 'bad' mother, 'god' and 'devil' are factors in the child's experience from a very early age. They arise inevitably from the early tensions and frustrations of nursery routine. (Readers of Dr. Susan Isaacs' books will be

familiar with this way of expressing a fact of the child's inner experience in early life.) The thought of God as the 'good helper' may therefore be of real value in the child's emotional and moral development. But care should be taken to avoid linking the thought of God with the authority of the parents in such nursery situations. Nursery routine is a matter of expediency not of morality. Moreover the tension of these situations is already sufficiently great and the struggle to win freedom from parental authority in later life is sufficiently difficult without increasing it by introducing a yet more powerful, mysterious Being in support of the parent's authority. For this reason it is better to avoid associating moral approval and disapproval with the thought of God to begin with.

What about bedtime prayers? Again it must be said that the idea of good and bad should not be introduced. The child of seven years who spoke of a 'wicked man who would not say his prayers' had made a most unfortunate beginning in the life of prayer. When religious interests have awakened most children will respond to a suggestion about bedtime prayers. But there should be no sense of adult pressure in the suggestion. To begin with some simple easily-remembered verse is most appropriate, but variations may be introduced as children grow older. Spontaneity may be encouraged and other forms may be taught. There will be times when the child does not want to pray. These should be accepted without comment. And it need hardly be said that a sympathetic attitude on the part of parents at all times is essential.

[The theme of this article is developed more fully by the present writer in *Psychology and Religion in Early Childhood*¹. Most parents who want practical help will find useful suggestions in *The Scripture Lesson in the Infant School*² and *The Sunday Kindergarten*³ although these are prepared for day school and Sunday school respectively. The attention of parents should also be directed to the *Institute of Christian Education* from which expert guidance on the whole field of religious education may be obtained.]

¹ and ² S.C.M. Press: 2s. 6d.

³ C. of E. S.S.I.

A Venture in Religious Education

H. W. Howe

Headmaster of Keswick School

RELIGION being the art of enjoying the fulness of life, or, if you like, 'man's total reaction to experience', one may well hesitate to claim that any instrument of teaching might lead boys and girls to assimilate their experience, that, in the words of the collect, their 'hearts may surely there be fixed where true joys are to be found'. I had always winced a little at the annual entering of the number of periods on the Board's Time Table against the symbols R.I., though it was somewhat of a salve to reflect that by taking all the periods oneself one could see that the instruction was not too instructive. But after years of courses on various parts of the Bible, and the quite unrelated Confirmation training and Sunday School teaching, for which I was not responsible, which numbers of my pupils underwent, I had been realizing more and more forcibly that there was a serious gap to be filled if we were really pretending to prepare boys and girls for life.

The need was recently expressed by Professor Raven, when, in complimenting headmasters on their good work in preparing boys physically, mentally and morally, he stressed the absence of adequate education of that side of the personality that centres round the affections and the life of fellowship and all that it implies. I had no doubt that we were touching the fringe of the problem most nearly in our VIth Form periods, whether discussing the Bible, or Art or Poetry. But it all seemed unrelated to the more specifically religious training that some were receiving, or had received, from their pastors, and it was not touching those below the VIth.

It so happened that three years ago a special opportunity arose through the coincidence of three factors, a particularly thoughtful VIth Form, a set of Confirmation candidates whose preparation had to be entrusted to an inexperienced, diffident and therefore enlightened

curate, and a headboy of quite outstanding discernment. I decided to invite any boy or girl in the top three forms to attend a meeting at which we would explore the possibilities of starting a group for religious discussion. About 25 boys and girls responded, a number that has remained fairly constant, though the girls have always been in a large majority: apparently it still requires more courage on the part of a boy to acknowledge an interest in religious matters. It would be interesting to know whether it is the general experience that the girl is as little susceptible to the 'pi' complex as she is to the 'swot' complex, two bugbears which still seem to affect the average boy all too deeply.

I have always left the restarting of the meetings in October to members' initiative (meetings were not found practicable in the summer), and there has so far been no falling off in interest, though the meetings, lasting $1\frac{1}{2}$ hours, occupy the only free evening in the week. From the start the direction of the course has been left as far as possible to the decision of the meeting, though after the first two terms I worked out a tentative syllabus which has proved an adequate guide for discussion up to date. At the end of the first term the group had to face the sudden loss of the headboy who had been its moving spirit and most brilliant contributor. How far its vitality has been due to a desire to perpetuate his memory and to keep his personality alive amongst us, I cannot say: the group took on the more permanent form of a society known as the Eubians, a title which both incorporated his initials and was indicative of the Good Life in which all effective religion is expressed.

An important factor is the room in which the meetings are held: ideally it should be small enough to preserve an air of intimacy and homeliness and large enough to enable the whole party to get together and to split up into sections

which can discuss more or less in private. A large room with a fire and with bays at the sides would be most suitable. We meet in a comfortable drawing-room and use an adjoining room for one sectional discussion. A series of from 5 to 8 questions are issued to each member a day beforehand, together with a few quotations or explanations, and perhaps followed by suggestions for reading, from the Bible or elsewhere. 'The Spirit of Man' has provided many useful passages; most of the members possess copies.

After the subject for discussion has been introduced and connected with the previous week's findings, the society breaks up into three or four groups (whose members remain constant as far as possible) of from 5 to 7 members, including in some cases an adult leader, and spend the next 45 minutes or more discussing any or all of the questions. The senior members of the VIth prefer to be left alone, though they sometimes admit one of the adults. I often wish more of the Staff could be present, but the members always prefer to limit the number of adults (only two of whom are in fact on the Staff) to 5, and essentially they are right. If there were more they might easily monopolize discussion and there would be difficulty in training them to be listeners rather than instructors. The technique, of course, consists in sitting back as patiently as possible, and, with the youngest and least articulate groups, of fertilizing the ground and bringing up new aspects of the subject until a side of it appears which makes contact with their own experience. Sometimes a written answer from all the members of the group simultaneously is the only way to avoid carrying 'passengers': it is essential that everyone should feel that any personal experience, anything sincerely felt, is grist to our mill and may contain the real grain.

There is one reporter, sometimes more, in each group, each member taking a turn. The last twenty minutes are spent in pooling the findings of the various groups. Reports seldom do justice to the interplay of mind on mind, but it is often surprising to the framer of the questions to see how widely and deeply they have been taken by the collective approach. Particular misconceptions are dealt with on the spot. Written reports are sent in during the

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week and sometimes every member is asked to submit a written question or answer. A handshake on leaving is the only piece of ritual and serves to symbolize the fellowship and friendly equality of the meetings.

The following is a brief account of the subjects discussed. The order might well have been varied and another time a different starting point might be preferred. We started with ourselves. I will give the first list of questions (which proved too numerous for one meeting).

'THE SPIRIT PERSONALITY AS BODY, MIND, HEART AND SPIRIT'

1. In your own experience distinguish activities in which one, more than one, all, aspects of the personality are concerned.
2. Is the spirit as real a part of us as the mind or the heart?
3. To which parts of you do Music, Art, Poetry chiefly appeal?
4. 'The Spirit warreth against the flesh.' Is this true in your own experience?
5. 'The things that are seen are temporal,' etc. Can you suggest any reason for thinking that the spiritual world is the real world?
6. Suggest any quotation from poetry which helps to make

the spirit real to you. 7. What character in history or fiction seems to you to be most perfect?

This was followed by 'What is Religion?' which brought up the need for a discussion of symbols. Then came Morality and Religion, and the Nature of God; for the latter a list of O.T. passages was issued to illustrate the revelation of God. 'The Light of the knowledge of the Glory of God', the Christian conception of God, led up to a consideration of the four cardinal points of the Christian life: service, duty, sacrifice and love.

At this point a syllabus was issued looking backward and forward over the course, entitled 'Notes on the Way'. Sin was discussed as losing the Way, and Salvation as finding it again. On the Atonement a talk was given by the curate (our first curate had left the town, but we were fortunate in finding a second equally adaptable and self-effacing). Then came Aids to keeping on the Way; four meetings were given to Prayer, the last of which was 'Science and the spiritual world'. (These meetings were the most fruitful of suggestions.) The Incarnation and the sacramental view of life led to a consideration of the Sacraments. Christianity, it had been shown, can be regarded as a creed, a life or an institution: the three aspects were constantly kept in view, and it came as something of a relief to descend from the heights to the practical problem of the Church and the implication of membership, our present subject. After discussing problems of Sunday observance, church-going, the future of the Church, Foreign Missions, we shall come back naturally to the Creed and finally to the Life

again, as the fruits by which our religion must be known and our beliefs shown to be effective.

Such briefly has been the scope of the course: while no subjects have been definitely excluded, requests to include other religions have so far been discouraged on the ground that it is better to get to know our own religion before learning about others. So far there has been no difficulty over denominationalism. The basic assumption has been that there is seldom one definite answer to any question that is worth asking. This has of course tended to encourage the freethinker, while not, curiously enough, excluding the Roman Catholic. Most intermediate shades of thought have been represented in the Society: there might be no problem of reunion if the churches were full of children.

No originality is claimed for the experiment: it can perhaps now claim to have passed the experimental stage, which may succeed by its very novelty. The Society's real value can, of course, only be estimated by its ultimate effect on the lives of its members. But whatever that may be, it has produced that feeling of spontaneous growth which comes from the active contact of personalities at the deeper level, which is probably the distinguishing mark of any method that is worth calling education.

[NOTE. The writer will be glad to send to anyone interested, especially if they will undertake to be critical, a copy of 'Notes on the Way'. It would not be possible even in another article to deal adequately with the reports of the boys and girls, though they are the only material of any value.]

THE N.E.F. TO-DAY

THE CRISIS IN THE AUTUMN OF 1936

In November, 1936, the New Education Fellowship had to face a serious crisis through the non-renewal of a Rockefeller grant (which has varied from £3,000 to £1,000 per annum in the past). Their non-renewal was due to the Foundation's newly stated policy of now supporting only such projects as will have direct effects upon the advancement of its programme in the field of American education. A substantial temporary grant from another source also came to an end in the summer. The immediate consequence was that the greatest possible economies were made, staff was cut down to a minimum and a complete investigation of the whole of the Fellowship's affairs was undertaken.

THE POSITION AT THE END OF 1936

For some time the Headquarters of the Fellowship and the English Section had been run together, substantially as one unit. The first investigations showed that—

1. On January 1st, 1937, there was a cash deficit of approximately £400. In addition to this £250 had been spent which should have been carried forward as the unexpired balance of subscriptions.
2. On the basis of past experience the revenue for 1937 would be insufficient to cover the minimum running expenses.

As a result of these conclusions a very exhaustive enquiry was held into the finances and administration of the Headquarters of the Fellowship and of the English Section. While this was in progress a beginning was made towards the administrative and financial separation of the two.

THE ENGLISH SECTION

The English Section held several meetings and—

1. Adopted a new and democratic Constitution, placing the control entirely in the hands of the members.
2. Elected a large and representative Council, which in turn appointed a strong Executive Committee to administer the affairs of the Section.
3. Adjusted its expenditure so that, running on a very modest basis, it can pay its way.

After very full consideration it was decided by the Committee that—

1. The English Section could not fulfil its proper function in education in this country unless it was in a position to go out into the field with propaganda and enlist new members and sympathizers.
2. That in order to do this it must add to its staff an Organizing Secretary. That the activities made possible by such an appointment should lead to such an increase in membership as to cover the major portion of the increased cost after the end of the first year.
3. That such an appointment, estimated to cost about £500 for the year for salary, travelling expenses and increased office expenses, is the best way of establishing a strong and self-supporting Section.
4. That every effort should be made to raise the sum of £500, in the confident anticipation that this will enable the E.N.E.F. to be placed on a sound and active basis.

THE NEW EDUCATION FELLOWSHIP THROUGHOUT THE WORLD

The investigation into the general affairs of the N.E.F. was even wider and in this case also the Constitution has been revised, placing the control in the hands of the representatives of the National Sections. It contains a new summary of the permanent aims of the Fellowship, in the following words:

'The New Education Fellowship sets out to further educational improvement and reform throughout the world so that every child—whatever his nationality, race, status or religion—shall be educated under conditions which allow of the full and harmonious development of his whole personality, and lead to his realizing and fulfilling his responsibilities to the community.

'The New Education Fellowship does not consider education as confined to the years of instruction in home, school or university, but as a continuous process throughout the life of every individual. It therefore maintains an alert and critical interest in all aspects of life and society which affect education and seeks to encourage those which appear favourable to its aims.'

Fuller and more detailed interpretations of the aims are made from time to time in the light of changing conditions. Lest it should be thought that these aims are too wide or too general,

it should be explained that their interpretation in terms of actual practice is left to each National Section, in the light of its own conditions and educational requirements.

The whole New Education Fellowship throughout the world is regarded as a single movement to which people belong by joining their appropriate National Section or Group, whenever one exists, or failing that, by joining direct to Headquarters. All members of any Section, anywhere in the world, are therefore Members of the New Education Fellowship. In this way the old type of membership known as 'World Fellow Membership' ceases to exist, as it has become redundant.

The Headquarters can only exist and function—now that it receives no substantial gifts or grants from outside sources—if all Sections will make some reasonable contribution towards its upkeep. It is hoped that Sections will provide the necessary costs of a central office and enquiry bureau; so far the response has been encouraging—but many distant Sections have not yet had time to reply to our communications.

It is perfectly clear that the ordinary contributions of Sections cannot, at least for some years, cover the cost of more than a minimum organization. Any extended activities on the part of Headquarters in furthering the international work of the Fellowship must depend on other resources.

At the moment the organization has been cut down so as to keep within the revenue anticipated during 1937. This has entailed reducing the staff to one Secretary, a young telephone girl and a part-time accountant. Needless to say, this is a very bare minimum; for everything else we must depend on volunteer work.

THE NEED FOR MORE STAFF

It is important that as soon as possible Headquarters should resume some of the services that it has been compelled to relinquish through shortage of funds and of staff. For this it is necessary that at least one more person, at a cost of perhaps £300 including incidental expenses and increased overheads, should be engaged. It is thought that in the ensuing year a substantial proportion of this amount would be received in the form of increased Section dues, particularly if the English Section, which pays 15 per cent of its revenue to Headquarters, grows successfully. A very large amount of work is done by Headquarters for visitors from abroad, in answering foreign enquiries of all kinds, in helping Sections to prepare and run their Conferences, and in various forms of Committee and Research work; all of these are gravely handicapped by staff shortage.

DEALING WITH THE DEBT

It is proposed to deal with the debt and the need for ordinary day to day working capital by trying to sell the lease of the house which the Fellowship now occupies, and to rent offices elsewhere. This will be sad to many who have been with the Fellowship for a long time, but it appears to be the only way of dealing with the present difficult position, and this cannot be long delayed. The amount of the cash deficit as above and the amount required for the ordinary working capital are about £850, and the sale of the lease should more than realize this amount after paying off the Bank Loan and all the incidental expenses.

It is hoped that members and friends of the Fellowship will feel that the emergency has been squarely faced, and that appropriate measures have been taken to ensure the Fellowship's continued useful existence through any lean times that may lie ahead, while preserving a preparedness to spring into wider and fuller activity the moment that adequate resources become available.

FINANCIAL REQUIREMENTS OF THE N.E.F.

The requirements of the N.E.F. which must be met before the extensive re-organization

which has taken, and is taking, place can meet with complete success are approximately as follows:

1. Fund for salary, expenses, etc., of an Organizing Secretary for the English Section for one year, to widen the work and expand the membership	£500
2. Fund for rebinding books in the present extensive library, re-stocking and arranging, and restoring lending library service. (About double this amount could, of course, be spent with great advantage and without waste.)	£175
3. Fund for additional member on Headquarters staff for one year	£300
4. Fund for office equipment, including duplicator, etc.	£100
5. Fund for publishing the report of the Cheltenham Conference. (This will be recovered from sales and be available later for financing other publications.)	£120
6. Fund for committee work and investigations, and the necessary secretarial work, postages, translating, etc., connected with them, and also to cover the cost of publishing consequent reports and similar topical publications	£250
7. Fund to be the nucleus of the fund for the next World Conference—in the meantime available for the preliminary work connected with it and other work in connection with foreign conferences, all of which can be repaid in due course out of the funds of the conferences, but has to be in use for some time as working capital in the Conference Fund, for salaries and other necessary expenses	£500
Total Present Capital Requirements	£1,945
Further sum urgently needed during the the next three years	£1,000
Requirements over three-year period of re-organization	£2,945

Is it too much to hope that our friends and sympathizers will enable us at once to commence all of these things and put our house thoroughly in order—so as to be able to face our important work in the future without acute financial anxiety? In any event it is most earnestly hoped that at least £1,000 will be made available very shortly, for without this no real progress can be made.

While single contributions will be of great help, we are asking in particular for special subscriptions for three years to cover the full period of re-organization.

Support given to the Fellowship now will all be applied to making it fully active, yet financially sound and self-supporting at the earliest possible moment.

While the fellowship has many financial needs, at present there are two of particular importance: one is for more members, so as to widen its sphere of work and influence; the other is for the greatest possible measure of actual support and interest on the part of its present members, so as to make its activities full of life and significance, even if restricted by shortage of funds.

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THE NEW ERA

IN HOME AND SCHOOL

Co-Education: Some Psycho-Analytical Considerations

Barbara Low

THE findings of Psycho-Analysis — the greatest scientific discovery of our age in all probability—have affected man's whole outlook in every direction of human thought, and not least in the sphere of child-training and child-education. Yet the educational world has remained, if not definitely hostile, largely indifferent to this new knowledge, justifying the charge brought by Freud against mankind in general: 'A psychological attitude of mind is still foreign to you, and you are accustomed to regard it with surprise and to deny it a scientific status.' But if we are to achieve anything in the nature of a science of education, then clearly we must study and understand the human material with which we are dealing in its entirety—and this concerns teacher as well as taught. Only through knowledge of the unconscious life, so hidden and so dynamic in its influence, can we hope to arrive at any true basis on which to found a theory and practice of education. We fumble in the dark so long as we take into consideration only the manifest conscious life of the individual, and it is owing to this limited vision that educators too often arrive at falsely simplified and distorted pictures of the problems with which they are dealing.

The problem under discussion at the moment—that of Co-education—is one that

has given rise to some of the greatest misconceptions, owing to the very nature of its implications. Let me say at once that on this matter Psycho-analysis has no ready-made solutions to offer (perhaps one of its most valuable teachings is that there are *no* ready-made solutions), nor does it hold any brief for or against co-education. It is not our business, as scientists, to hold briefs for this or that particular doctrine, but rather to aim at discovering the facts involved in any problem under review. Nor it is possible in this short article to expound in detail those facts, often very intricate. I can merely make statements, which are conclusions based on a long and profound study of the human mind begun by Freud himself and carried on by his fellow-workers.

One of the first considerations we have to keep in mind is the very different fate which the impulse-life experiences in male and female, a fact created partly from the differing biological construction of the two sexes, partly from the differing relationship of girl and boy respectively to the parents.

In both sexes we realize the immensely dynamic influence of the castration-complex with all its ramifications, but we also have to note the very different effect on the two sexes respectively. Perhaps, however, it will be well

to explain a little more fully, before going further, the term 'castration-complex'. Its full significance is far too wide and too multifarious to deal with in a few words, but it can be said briefly that the situation (to be found to some degree in every human being) denoted by this term implies an unconscious sense of guilt connected with the sexual organs and their pleasurable functioning (most directly concerned with some form or other of masturbation) and with emotions directed against the parents' sexual activities. This guilt-sense manifests itself on the conscious level, in both child and adult, through numerous forms of anxiety, such as a feeling that the sex-organs are defective or weak, that the individual is physically ill-developed or lacking in some respect, that mental power is below par, that he (or she) has no will-power, no power to love nor to win love.

These are some of the commonest difficulties which evolve from the castration-fear, a fear which can most profoundly mould and influence the whole external and inner life. Psycho-analytic researches have shown that some amount of this fear is to be found in every human being since it is inevitably bound up with the Oedipus situation, and only through a satisfactory resolving of this can the castration-fears cease to inhibit sexual, emotional and mental development. If the guilt-feeling is too great to allow of tolerable adjustment, castration-fears may dominate, and frustrate, the love-life and satisfactory mental development. Thus many a man is debarred from making a satisfying love-relationship owing to castration fear (he himself will produce 'logical reasons', or what has been termed rationalizations, to satisfy conscious needs, since he is all unconscious of the deeper forces at work in him). Or a woman experiences such jealousy of male achievements that she can form no satisfactory attachment or relation to any man—lover, father, or brother. Again both men and women, however gifted and capable, may be unable to initiate or carry through any constructive work owing to timidity and forebodings of inevitable failure, all these are forms of severe castration-anxiety.

It may here be objected that I am describing 'neurotic' cases, but it must be borne in mind

that the neurotic is only a more extreme example of the so-called 'normal' individual, and by no means always especially extreme. In the normal individual, the same problems present themselves though with less intensity and therefore less influentially.

If we trace the more usual course of development of the castration-complex we shall find that the woman generally resolves it into some tolerable aspect by her compensatory specifically feminine functions which operate either directly through child-bearing, or indirectly through home-making, child-tending, or in kindred occupations. Whereas in the case of the male, the castration-complex is more commonly resolved—at least to a fair degree—by the achievement of work (the more creative, the more it can symbolize the return of the lost possession) which shall stand as his distinctive contribution.

Let us see how these facts may affect the co-educational ideal, which posits the same capacities in both sexes, calling for an identical training, a pursuit of the same activities mental and physical, and a common goal for intellectual, sexual, and emotional development. It may well be that for the woman such parallelism and competition with the male will make her castration-complex still more difficult to resolve, since the ideals set before her tend to turn her from the achievements which her instinctive impulses demand (however much these are overlaid by conscious ideals) and make desirable in their stead the man's achievements, thus reinforcing the unconscious sense of inferiority and loss. The latter often shows itself in hostility to what she considers is an unfair and tyrannous man-made world, with an almost vindictive desire to outshine the man on his own ground (so patent in some feminist attitudes) or in a very opposite direction—into an excessive self-depreciation. As a result her hostility to, and rivalry with, the man, may increase in the unconscious and render still more unattainable her true feminine sublimation—the only genuinely satisfying one for her.

If we turn to the man, we may find that by taking from him the opportunity for this specific and distinctive creative act—something exclusively his own—in the sublimated form of work or sport, so that he must share it with

the woman or even see her outstrip him in the same sphere, his adjustment may be a matter of much greater difficulty, even an impossibility. The results I have just referred to will not necessarily occur, but are all possible and are to be found perpetually, and therefore it behoves us to take all such possibilities into account. What is amply apparent is that the vital fact of the castration-complex cannot be ignored in any genuine consideration of the pros and cons of co-education.

When we turn to the more specific sexual elements, we find many complexities. A very common theory among those who favour co-education is that the sexual element is conspicuous by its absence in properly conducted co-educational schools, and replaced by a frank 'camaraderie'. From the deeper knowledge gained by psycho-analytical research, two criticisms arise. In the first place our fuller understanding of sexual impulses and their development shows that such a state of affairs can rarely be true; in the second place, if it could become true it would result in a very disadvantageous situation for both male and female.

As we now see from intensive study of the human being, the sexual impulses can be diverted, suppressed or sublimated, but never extinguished. If the apparent (that is, the manifest) relationship between the pupils shows absence of sexual feeling, as it frequently does, we are forced to believe that one of the processes I have mentioned above has taken place. If diversion of the impulse, then this is mere side-tracking and effects nothing radical: we are left with either repression or sublimation to account for the seeming absence of sexual emotions, which might be expected to be approaching their zenith with adolescence, certainly in its later stages. But a complete and true sublimation is hardly to be believed possible at this stage, since it could only occur through a transference from the sexual to the non-sexual of so wholesale a nature that it must involve a high degree of repression. The attempt at sublimation, made unconsciously by the individual, and strengthened by the ideal of the educators, can only very partially succeed, and the unsublimated residue, following the usual process gets disguised as

indifference, neutrality or 'safe' comradeship.

A further factor in producing such an appearance is the situation, provided in early adolescence, in which the child tends to turn away from the opposite sex towards his or her own sex. This is very well-known to most teachers, but since they have not real understanding of the matter, they do not realize its implications. At such a stage of development co-education is doing violence to the child's instinctive impulses: either the opposite sex is ignored, although nominally co-education is carried out, or the child is dominated by the ideal of authority, which he has made his own, and appears to accept the situation, but it may be a false 'acceptance', underneath which a quite antagonist attitude may flourish. It seems likely that up to the age of seven or eight co-education is a desirable system: after that we have no certainty and only further investigation of the deeper problems involved, one or two of which I have touched upon here, can entitle us to definite pronouncements either for or against.

Yet another most important question connected with co-education relates to the difference in the mental processes of male and female. There can be little doubt that in the sphere of intellectual functioning the woman has shown herself capable of reaching (sometimes surpassing) man's achievements: there is much proof of this in numerous directions. But the question arises at what cost does she so achieve. We have a good deal of evidence to show that the female mental functioning at its truest and best follows on the lines of bodily functioning—a long and slow gestation producing all sorts of swift and more superficial reactions (I use the word 'superficial' in its exact sense, with no derogatory meaning). Now it is highly probable that if the woman is forced to become the rival of the man, she will have to 'speed up' her mental mechanisms, and her own approach to knowledge and experience (the only true one for her) may be obliged to yield to a method which seems to produce quick success, but in reality deflects her from her proper nature—a case of 'one man's meat is another man's poison'.

It must be clearly kept in view that the question we have to ask and answer in judging systems is not, 'What *can* a human being

achieve?' Rather it is: 'What is suitable and appropriate for a human being to aim at, consonant with the harmonious realization of his or her fullest capacity?' So astonishingly plastic is the human creature, so capable of adaptation to a pattern which has become an ideal, and so fitted with disguise mechanisms, that we cannot arrive at understanding merely by observing one or other of the facets presented at a given moment.

I should like to turn for a moment to the staff of the co-educational school, to enquire how far this system fits *their* needs. Here it would seem we get a favourable picture, both for teachers and taught. In the first place, since the mingling of the sexes may create a more healthy condition than the one-sex staff, we can expect a favourable reaction from this fact alone, on the pupils, and the 'atmosphere' in which an individual, especially an immature person, must live and grow, is an all-important factor in his development. Secondly, the mixed staff will afford an outlet for the pupils

towards the opposite sex, a desirable outlet, provided the teachers can deal with it satisfactorily, helping towards a more developed emotional life later on.

This opens up the whole question of the teacher's own emotional development with its effect on his or her work and influence, too large a subject to enter upon here, but obviously one which plays as important a part in the co-educational school as in the one-sex staffed school.

It will be clear that I have touched upon a very few of the issues involved in my subject, but I hope that I have given at least an indication of the problems to be tackled if one is approaching the matter in any serious spirit.

If we can withhold too hasty verdicts of praise or blame, if rather we can act as 'field' workers in opening up the ground in as many directions as possible with patient observation, then we shall begin to serve the cause of Educational Reform in a genuine scientific spirit.

Co-Education

A Psychologist's reply to a Psychologist's criticisms

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AT a recent discussion among psychologists and educationists someone said that in his view the chief point about co-education was that it offered *greater opportunities*, both for good and for evil. That seems to me to sum up the matter better than many arguments of greater elaboration, and brings us straight to the heart of the problem.

These increased opportunities are chiefly connected with matters concerning personal relationships, for which co-education obviously offers a wider freedom of movement and choice, and contemplation of this wider freedom unfortunately tends to arouse in many people a certain anxiety. They cannot see the adolescent young in free proximity without experiencing this anxiety, and it is this which is ultimately the source of most of the arguments against

co-education. Co-education before puberty is scarcely regarded as a problem; it is accepted as a matter of course.

Fundamentally this anxiety represents the age-old reluctance of the adult to permit sexual experience to the young, though this actual argument may never appear openly on the field of discussion. If it could be allayed, most of the criticism of co-education would go with it.

The only really valid criticism of a co-educational system seems to me the practical one, that, as the adult lives of the majority of men and women differ inevitably, in function and opportunity, so the education, and especially the later education, of the boy and the girl should be modified with this fact in view, and thus actual class co-education throughout the whole of school life should not be aimed at.

But because girls should be taught something of house- and mother-craft, and boys certain skills and theories which concern the family supporter, there is no need to separate the sexes throughout school life, and much may be gained through the experience of companionship in work and interests when boys and girls learn together those subjects which form the basis of literacy and culture.

It has been suggested that to educate girls with boys will not result in greater mutual respect and understanding between the sexes, but rather that the sense of inferiority to boys, which many girls harbour, consciously or unconsciously, as a result of environmental influences—boys being more valued than girls in the family community—or of bodily differences, will be intensified by the enforced companionship and competition with boys in a co-educational school. I think there are two answers to this argument.

In the first place, as regards the bodily difference, though, as the psycho-analysts tell us, many girls harbour deep in their *unconscious* minds a conviction, gained in their earliest years, that they have been robbed of the organ which boys possess and they lack, by no means all of them persist in this unconscious belief. The psychological development of the girl is a complicated affair, involving deep conflicts and repressions, but it does not always fail, as some psycho-analysts would seem almost to believe. Womanhood is surely accepted and valued by many girls who later become the well-adjusted and happy mothers of the next generation. Moreover, any psychotherapist knows that the 'penis envy' of the little girl is only too frequently matched by what one may call the 'womb envy' of little boys, some of whom openly express their chagrin at not being able to have babies. So that it might be suggested that co-education will intensify the inferiority-feeling of boys quite as much as that of girls!

In the second place, there is a stage in childhood, in pre-puberty and very early adolescence, when girls are ahead of boys, mentally and even physically in some respects. Moreover, throughout childhood and adolescence the girl, owing to the complicated struggles and repressions (unconscious) of her earliest psychological development, tends to have a more compelling

super-ego (ego-ideal) than the boy, by which she is driven to greater efforts to concentrate and achieve in school work. Both these factors will be at work in a co-educational school (as the latter characteristically is in co-educational colleges) to cancel out any inferiority-feelings of girls, the intensification of which is surmised by some critics of co-education.

Another criticism, based on psychology, of a co-educational system is that, while it ostensibly offers greater freedom of relationship between the sexes, actually the effect is in the opposite direction. In the first place it is suggested that co-education brings boys and girls together during a natural phase of their development when their own inclinations are towards members of their own sex, and that co-education will complicate and hinder a necessary phase in psychological growth. This assumption of an inevitable 'homosexual phase' seems to me questionable. Boys and girls certainly pass through a 'gang' stage, the gangs consisting, with rare exceptions, of members of the same sex. This 'gang' phase is explicable as a reaction to a dim premonition of mutual attraction between the sexes, involving emotional responses and responsibilities, for which the child feels he or she is not yet ready. Hence a withdrawal from the opposite sex, and a mutual strengthening of defence by alliance in the gang or set. To some extent this defensive alliance persists throughout adolescence, and is probably as characteristic of the co-educational school as it is of the streets.

As to a 'homosexual phase' in a narrower and more personal sense, my impression is that intense homosexual attachments are largely a product of the homosexually segregated boarding-school system. In this case, except in a minority of pathological cases, they represent a choice *faute de mieux*, no doubt unrecognized as such by the participants, rather than the expression of a normal and inevitable phase of psycho-sexual development. No doubt, as the love-life develops and expands in adolescence, the choice of love-object may be at first uncertain, owing to unconscious defences and a sense of unpreparedness, and romantic feeling may be stirred now by someone of the same sex, now by a member of the opposite sex. But co-education should help rather than hinder

here, by making accessible the love-object that should normally be the ultimate choice; while education in homosexual segregation — in boarding - schools especially — renders the normal love-object inaccessible and outside the range of permissible experience throughout the greater part of an adolescent's life.

A second criticism of co-education, especially during adolescence, based on the freedom of contact between the sexes which it offers, is made, not on the familiar ground of the 'dangers' involved—the expression of that age-old fear of sexual experience for the young referred to at the beginning of this paper—but on the ground that such freedom of contact, under the conditions of school life, will intensify sexual inhibitions and repressions. This, I think, may well be the case where the school authorities are not really free from anxiety in regard to sexual matters; and unfortunately this is often the case with just those people who aggressively assert their liberal views. Where there is much talk on the part of the authorities of 'good comradeship' between the sexes, and a 'healthy' freedom from anything 'silly' or 'sentimental', with great insistence on everything being 'so perfectly natural', there, one may suspect, lies buried a good deal of the same old fear of sex, which in an older generation found simply a different language, and was condemned as 'wicked', whereas the unconsciously fear-ridden headmaster or mistress now calls it 'silly'.

But maybe there is another source of this suspected intensification of sexual repression by co-education during adolescence, namely, the bringing together of young people who are likely to be profoundly stimulated by the contact, and then demanding their attention to all the multifarious interests, activities and duties of school life: the result being that if the latter are to be effectively attended to, the emotions and excitements of the psycho-sexual life will have to be ruthlessly inhibited and suppressed. The answer to this criticism seems to me to be as follows: it is again that old bogey of anxiety about sex which makes us see it as the paramount conscious force in adolescent life, swamping all others. As the late Dr. Ian Suttie wrote: (I quote from memory) 'Give sex its place, and it will keep its place,' and its place is not everywhere nor all the time,

at least not in explicit form. Adolescent girls and boys have an infinite capacity for sublimation. It is a period of intense mental and emotional activity, of 'thoughts that wander through eternity', and in this activity sexual forces are being sublimated, not repressed. Such sublimation—an unconscious process—is characteristic of adolescents, who, as a general rule, are not yet ready for full sexual life and responsibility. Where freedom is unlimited there may be some direct sexual experimentation, but where the authorities of a co-educational school are not secretly anxiety-ridden on the sex question, this capacity for sublimation will be as actively developed in their school as in a segregated one. Where they are burdened with sexual anxiety, however,—conscious or unconscious—this anxiety will be conveyed to the boys and girls in their charge, with the result that normal sublimation will be inhibited, and become compulsive (as in games worship); while sexual consciousness will be intensified and rendered anxious or aggressive. In such a case the children might be better off in segregated schools, where the restrictions of the system, by reassuring the authorities, will create a less anxious atmosphere, and the capacity for sublimation will be freed.

This brings me back to my beginning: that co-education offers greater opportunities both for good and for evil. The 'evil' lies, to my mind, not so much in the crude suggestion of opportunity for illicit sexual relationships involving such disasters as premature pregnancies, but rather in the intensification of sexual anxiety which co-education tends to arouse. In maladjusted people (I am still thinking of the school authorities, not of the children) co-education of adolescents will, because of the possibilities of sexual contacts involved, intensify their anxiety, with all that this brings in its train in the way of insincerity and self-deception in the teacher (the would-be liberal teacher), and inhibition and/or obsession in the taught. The cruder 'evil' referred to is, on the other hand, not likely to be a general result of co-education in adolescence, where neither inhibition nor obsession exists, and where full opportunities for sublimation are available, *i.e.* in the ideal, truly free, truly unafraid environment one dreams of.

The 'good' lies in the freedom of opportunity for development to full normal psycho-sexual maturity, through real acquaintanceship between the sexes: this freedom of opportunity demanding a sense of responsibility, circumspection, and mutual consideration, which are essentials of healthy mental life. Where this freedom of opportunity for contact between the sexes is non-existent, so also is the training in

responsibility and mutual consideration which should be its valuable corollary.

On the whole it would seem that day co-education schools would offer the maximum of opportunities for the 'goods' and the minimum for the 'evils' which I have described, but to embark on a discussion of this point would involve more space than is allotted to me.

The Effect of Co-Education on the Sex-Life of the Individual

UNFAVOURABLE criticism of co-education tends to crystallize into a few main charges; and as these appear to be due, in most instances, to mistaken assumptions (and occasionally to faulty reasoning), it is perhaps worth while to examine them.

The main contentions seem to be the following:—

- i. That the erotic stimulus afforded by co-education, combined with the repressive measures necessary to prevent extremes, is harmful.
- ii. That the comradeship ideal between the sexes, said to be the ideal of co-education, is an unreal one, and that it results in delayed sex-maturity and distorted sex-life.
- iii. That co-education runs counter to certain psycho-analytic principles and discoveries, such as, for example, the 'castration complex'.

Let us take these in order.

i. It may be admitted at once that co-education does result in a considerable amount of sex-stimulation, but this is probably not greater than that at one-sex schools. It has the advantage, moreover, of being a part of natural development, and not the result of the repression and consequent exaggerated homosexuality (and, occasionally, sexual intercourse with servants and people outside the school) caused by the absence of normal companionship with the other sex. In most one-sex schools, too, the damage done in this way is greatly increased by the guilt-feeling inevitably

connected with homosexuality—although it is now well known that some degree of homosexuality is sometimes a natural stage in the child's growth. Indeed, it may be said that nearly all the 'sex-difficulties' that are supposed to keep the staff at co-educational schools on tenter-hooks are present to an even greater degree, and in far more dangerous forms, in one-sex schools—with the single exception of the practical problem of the possibility of pregnancy, a point we shall come to presently. In co-educational schools, as in other schools, some time is occupied by relationships that are largely emotional; but this is not time 'wasted'—it is a necessary part of experience and development.

It is desirable, however, that this sex-stimulus should be minimized, so long as this does not involve active repression. There are several ways in which this can be done. First, through proper sex-instruction. With us, sex-instruction is given systematically in the first and last years of the school course. In the intervening years individuals can and do get what help they require; systematic instruction throughout the school course is not necessary, but it is essential that curiosity should be satisfied and prurience prevented by a frank and unexcited attitude of the staff towards matters of sex, and by the study of biology, including special reference to human anatomy and health. Secondly, the sex-impulse, which finds natural expression in the desire to create and the desire for beauty, must be given ample opportunity for sublimation in both these ways; this is best done by means of

handicrafts, and other hobbies, and the study and practice of drawing, modelling, writing, acting, dancing (not ball-room), and music. Thirdly (and this is most important), conditions that are known to be sexually stimulating should be avoided; such things as darkened rooms, walks at night, frequent ball-room dancing, erotic films and reading-matter, and the use by girls of cosmetics and alluring dresses. This is the kind of 'control' that we try to exercise; but we do not try, for example, to make kissing impossible, and there is ample opportunity for a boy and a girl to be alone together. What to allow and what to discourage can be determined only by experience.

Such control, the control of stimulation rather than the control of normal intercourse, cannot be other than beneficial, for it is readily accepted by the children as an attempt to help them to control themselves, not as an attempt to impose arbitrary restrictions. Control is harmful only when it is the outcome of fear. Cut and dried rules are undesirable, and though the school authorities must have a fairly clearly defined policy, this need not be formulated to the children. We try to make them feel that intersexual attraction is neither 'silly', nor profoundly significant, but natural; but we do believe that it is undesirable, both for psychological and for economic reasons, to allow intimacy to go to the extreme of consummation. There is seldom any necessity to explain this to the children. The majority of English children have far less desire for sexual intercourse during school age than most adults imagine; and even if they are aware of this desire, they are also aware of the need for control, which is, we hope, part of the school 'atmosphere'. If, however, any boy or girl resisted this restriction, the argument we should use would be partly economic, partly æsthetic, and partly on grounds of individual health. From the economic point of view, there is the risk of pregnancy, and the reputation of the school and its responsibility to parents. Here, even supposing sexual intercourse were desirable for the individuals concerned, it is clear that the good of others must come first. From the æsthetic point of view, life is analogous to art, and the restraint imposed by the necessity for design is analogous to the restraint necessary to sexual develop-

ment, if life is to develop progressively and harmoniously. Children do not often realize this directly, but there is no doubt that many of them come to feel it indirectly by contact with the best art. And there is a strong argument on grounds of health, both physical and mental. In the first place, there is every probability (though this cannot be stated categorically) that sexual intercourse during immaturity is psychologically harmful; there is no reason to regard it as necessarily fraught with tragic consequences, but it is likely to limit fuller development. Secondly, we believe that the practice of voluntary control, not in sex only, but in all personal and social matters, is of the greatest value to health of mind. The encouragement to children to do whatever their passions prompt them to do is a supposed precept of New Education that is speedily falling into disrepute. In the field of sex, in particular, we believe that children should be helped to achieve sufficient self-control to delay the final consummation until their actions do not involve harmful consequences to others, and until they can bring to it

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mature responsibility and an objective understanding of each other.

ii. We now come to the contention that the 'brother and sister' ideal is harmful to psycho-sexual development. No doubt there is much harm in such an ideal, and we hold no brief for it. We aim, not at substituting comradeship for romantic attachment, but at adding it. It should be remembered, too, that though the physical element is always present in a boy-and-girl friendship, a large part of the relationship, often the greater part, is not physical. As has already been stated, we believe that the 'hearty' attitude—what is sometimes unfortunately called the 'Platonic' attitude—is a pretence, an avoidance of true friendship which is definitely harmful; but we believe, too, that it is equally harmful to allow intersexual friendships to go the normal lengths of adult relationships. Treated in the way we suggest, co-education undoubtedly hastens maturity rather than retarding it, and this we believe to be a good thing. But we must be careful how we use the word 'maturity'. The air of maturity about a public-school boy is frequently unreal, and due to assumption of authority and acceptance of a code, which is often a screen for inner conflict and feelings of inadequacy and ignorance. It is clear that we emphatically do not aim at hastening maturity in the sexual sense, only at avoiding delay in its normal development. If, however, we define maturity as a condition which at the beginning of adult life makes continued growth possible, as a willingness to accept responsibility for one's *own* actions and their results, then the co-educated adult compares well with others. We aim at helping children to pass through the difficult adolescent period quickly; and there is ample evidence that in this sense boys and girls who go up to the University from this school are decidedly 'older', that is to say less 'childish', than those from one-sex schools. We believe, too, that their attitude to the other sex is essentially a sane one—neither too romantic, like those who are afraid of sex, nor too unromantic, like those who have been restricted or starved of natural contact with members of the opposite sex. It is this attitude that is our aim. We are not concerned with the way in which the individual arranges his sex-life afterwards; but we deplore mar-

riages that 'go wrong', just as we deplore what may be called a 'vulgar' attitude to sex matters, as evidence that this sane attitude has not been wholly achieved.

iii. Then as to the 'castration complex'. It has yet to be proved that this, like many other psycho-analytic hypotheses, has any general significance. But if we assume that it exists, surely the right technique is to liquidate it by conscious acceptance and examination. It is argued that co-education offers no opportunity for the practice of assertiveness in the male and the mother-instinct in women, which are natural compensations for the castration complex. The answer is that while co-education tends to bring out the intrinsic differences in the sexes, and not, as is the common delusion, to turn boys into milksops and girls into tomboys, it does not encourage the excessive development of these differences. And it is well that it does not. Such 'compensations' can lead only to a fatalistic acceptance of a world in which women concentrate on the bearing and mothering of children, and men concentrate on the destruction of human life.

Co-education is not, as many seem to think, 'all sex'. Most experimental schools are co-educational, and not all are successful; and there is a tendency, when viewing unhappy results, to lay the blame on co-education for what may be due to other causes, not only in the school, but outside it—home-influence, for instance. A great deal of sex-behaviour is not determined by the school. The selection of staff, too, is of very great importance in a co-educational school. It is necessary to have staff who are self-controlled, yet not themselves suffering from sex-repressions, which are sure to be 'visited on the children'; for it is the *unconscious* warping of the sex-outlook, in any type of school, that is most destructive. The public behaviour of a mixed staff to one another has a very marked influence on the behaviour of the children. It cannot be too strongly affirmed that those who are dealing with co-education have sex-problems at the back of their minds, and not at the front. The delusion that this is otherwise, and the other delusion that sexual intercourse is inevitable unless repressive measures are taken, are at the root of most of the popular misconceptions about co-education.

The undersigned (three of whom are married) have had co-educational teaching experience of from five to twenty-five years, and most of us have taught at one-sex schools as well. Some of us were co-educated, and some of us were at public or other secondary schools.

KENNETH C. BARNES

ARTHUR F. GOTCH

HESTER F. BERRY

JAMES L. HENDERSON

GEOFFREY H. CRUMP

IRENE S. HOBBS

BASIL L. GIMSON

G. M. ROGERS

Members of Bedales School Staff.

Co-Education: Some Objections Countered

Paul Roberts **Headmaster of Frensham Heights**

*I.S.E.=INTELLIGENT SCEPTICAL
ENQUIRER*

C.E.=CO-EDUCATIONAL ENTHUSIAST

I.S.E. I am interested in this question of co-education but confess I am far from convinced. Do you really find it works? Why are you so keen about it?

C.E. I think the kind of way in which I look at it is this. We are trying to make education a preparation for life by living. Every child is going out into a world in which about half the population belongs to the opposite sex. A very large proportion of human happiness is dependent upon a harmonious relationship between the sexes. To prepare children for this vastly important aspect of their lives must be a part of the educator's job. It seems a queer way of doing it to bring them up without any normal and easy contact with the opposite sex. May I ask you to put the question to yourself in this way. If co-education were the normal plan, what considerations would induce you to advocate a change to separate education?

I.S.E. In the first place I suspect that in bringing up boys and girls together under exactly the same régime you are ignoring the important differences in the parts they are going to play in the world.

C.E. If this were the case your criticism

would be well founded. But you must not suppose that a co-educational school brings children up as if there were no differences between the sexes. Our claim is that, with just as full a realization of the differing needs of the two sexes as those who think it wiser to separate them, we are able to cater for those needs even more efficiently than is possible in a separate school. Putting it in another way we believe that the peculiar needs of each sex can be more fully supplied in the presence than in the absence of the other.

I.S.E. Can you produce any evidence in support of this belief?

C.E. You will, I am sure, realize that in dealing with human personality there can be no such thing as a 'controlled' experiment. Send a child to a co-education school and you will never know what he would have been like if you had sent him to a separate school, and vice versa. Send two children, one to a separate school and one to a co-education school and you cannot measure with any useful accuracy the responsibility of co-education for any differences you may observe. Moreover, you cannot isolate the influence of the co-educational factor from other factors which may be found in any particular co-educational school. Therefore the only evidence is that obtained from a very general observation of the finished products. And while I do not ignore the fact that in observing the results of any experiments

it is not easy to avoid seeing the results which you are hoping to find, I would remind you that the people who are connected with co-educational schools are the only ones who really have the opportunity of observing their products *en masse*, and that therefore their evidence is entitled to carry weight. This evidence is unanimously and unquestionably favourable.

I.S.E. What is your answer to the common criticism that co-education makes boys soft and girls tomboys?

C.E. I am afraid that my answer is that the people who make it either have never seen the products of co-education in sufficient numbers for basing a fair conclusion or are doing what I mentioned just now, that is, finding what they are expecting to find. The fact just isn't true and there is no reason why it should be.

I.S.E. May I return to your claim about bringing up each sex better in the presence of the other? I am thinking about the dangers of rivalry between the sexes; of girls becoming overstrained because of this; of the differences in the pace of development of the sexes at different periods. How do you deal with all this?

C.E. With regard to the rivalry, I am bound to say that I have never seen it. I have no doubt that it would not be difficult to stimulate it but I should regard it as an incredible folly to do so. Many of us consider that the artificial stimulation of rivalry between children whether of the same sex or otherwise is a measure only to be taken with the greatest caution.

With regard to differences our attitude is this. The differences in ability and in rate of development to be observed within the same sex are far greater than any differences in average between the two. If a plan of education is making provision for these differences within the same sex—as every plan should whether co-educational or not—there is no need to make special allowances for differences of sex. In matters where there are clear differences, such as emotional attitude, functional direction and physical development it is not difficult to make the necessary separate provision. If the teacher is conscious of the differences they will be catered for whether the school is co-

educational or not. I would suggest, however, that co-education helps the teacher to achieve a realization of what differences are fundamental and what are superficial.

I.S.E. Another criticism I have heard is that in a co-educational school the boys tend to take the lead in most of the activities of the school and that consequently a number of girls are deprived of opportunities of training in leadership which they would get in a girls' school.

C.E. I have heard that said, too, so I suppose someone must have noticed it somewhere. I confess that it has never impressed itself upon me. However, to the extent that it may be true it is a point that the co-educator should note. I think the answer to it is (*a*) that in this matter the girl is only meeting what she will find in the world at large. To the extent that there may be a difference between the sexes in this respect I do not fancy that the girl is likely to suffer by becoming familiar with male standards during school days. (*b*) In every school, mixed or otherwise, there should be a sufficient number and variety of activities, including opportunities of leadership, to satisfy the needs of all its children.

I.S.E. One of the objections to co-education which I find the most difficult to get over is that during the homosexual period of early adolescence you are putting an unnecessary strain upon both sexes by throwing them together. What do you feel about this?

C.E. It is a sound and a strong point. While I do not feel that it outweighs the many advantages of having the sexes together it behoves co-educational schools to watch carefully for any signs of this strain and to make ample provision for the sexes to be apart as well as together.

I.S.E. There is another aspect of this question of strain which I should like to ask you about, and that is the question of boy and girl friendships. I take it you will agree with me that during the latter part of adolescence it is natural that individual boys and girls should become attracted to each other, and that it is also perfectly natural that they should want to

give some physical expression to this attraction in love-making and kissing. Natural as this may be I am far from certain that this is a good thing. Apart from the fact that there are other important things to do during the later years of school life, I do not fancy that it is a good thing from the girl's point of view that she should be sexually aroused as so early an age. Do you agree with me about this?

C.E. Certainly I do. While I should be unlikely to go as far as to tell a pair of children who were genuinely attached that they must never kiss each other, I should regard it as a very bad thing if anything in the nature of experimentation in love-making became a matter of fashion.

I.S.E. Quite so, and what worries me is that it seems to me that in a co-educational school you must have one of two things. Either you must have children giving what I admit is a perfectly natural expression to perfectly natural instincts or you must have an environment either of regimentation or of atmosphere sufficiently strong to prevent it. I feel very much afraid that if you create either a system of rules or a social atmosphere sufficiently strong to do this, you may be giving rise to dangerous repressions. Particularly do I feel this to be the case if you make use of social atmosphere or 'tone' for the purpose.

C.E. Your point is a good one and requires careful answering. The problem is one created by modern civilization or at least accentuated by it. It has to be faced squarely and anyone who imagines that it can be solved except by careful and sensitive handling is not being helpful. I should straight away cut out as possible solutions, both separate education and co-education with rules or arrangements which prevented boys and girls from having the same free intercourse with one another as would obtain in an ordinary large household. Further I should be profoundly suspicious of any school which told me that boy and girl friendships were just the same thing as friendships between children of the same sex, and which created a school tone which scorned sentimental attachments as sloppy. Equally is it undesirable that children should feel that their

friendships are regarded with anxiety or suspicion by the grown up members of the community. So we have to create an environment in which it is possible for any genuine boy and girl friendship to flourish and yet in which it will not become a matter of fashion that boys and girls should pair off.

I.S.E. And do you really believe you can produce this ideal environment of yours in which the dangers can be avoided without risk of repression?

C.E. I honestly do. First, I see no risk of repression in asking children to accept the ordinary conventions governing the relationship between the sexes which are common in the adult society into which they will shortly be entering. Second, children are so eminently reasonable. They will not accept adult experience—they must waste much time in gaining their own—but they will accept reason. Reason can make out a case for self-control. They see the need for self-control in matters such as diet and in ordinary human relationships. The necessity for it in connection with the sex impulse appeals to them as reasonable. If there is added to this intellectual assent ever so little experience of their own in support of it, they will willingly accept the aid of safeguards and sanctions. If I have got to act on the assumption that every effort at self-control involves a repression I must give up trying to deal with children. I can see the danger of repression if we present children with arguments or inducements or compulsions which are insincere. But in this particular matter I feel that we are fortunate in having arguments which are sincere and which cut ice with children, a combination by no means universal.

I.S.E. And you feel satisfied that in creating an atmosphere which is free enough to avoid the danger of repression you are also perfectly secure against the other risks?

C.E. When you talk about risks you must remember that it is always a question of a balance of advantage. Life cannot be free from risk. When you let your child cross a busy street or climb a tree you have to weigh the risk you are taking against the damage you do

if you refuse to let it do so. The risks which have to be run in a co-educational school are no greater than in a separate one and I firmly believe they are considerably less. In any case I would put it to you that by placing children in separate schools you are not solving a problem, you are merely running away from it. Even your separate schools are not wholly free from the dangers of repression. When I see the evidences, in a monastic institution, of adult anxiety over the question of homo-sexuality I feel very nervous about repressions.

I wish I could offer you more definite proof of all my claims. I have explained why proofs of a scientific nature are unobtainable. We must base our actions upon reasonable conjecture. Without conjecture no human progress is possible. In this matter of co-education we feel that the conjecture is so reasonable that we are justified in acting upon it.

I.S.E. Well, I will admit that your case interests me. I should like to pursue the matter further.

Co-Education

W. B. Curry

I HAVE been asked to comment on Miss Barbara Low's article from the point of view of one actively concerned with co-education.

In the first place, I should like to second her implicit plea for a tentative and scientific approach to this question. The first contribution we must all make is to admit that we know very little, and that at every age the problem is immensely more complicated than was thought by either the advocates or the opponents of co-education in its early days. Few of us would now endorse the glib optimism of those who thought that preoccupation with sexual problems could be entirely avoided by suitable biological instruction.

Coming to Miss Low's article, I should first of all like to say something about 'the co-educational ideal of the same capacities in both sexes demanding an identical training, a pursuit of the same activities mental and physical, and a common goal for intellectual, sexual and emotional development'.

Is this really the 'co-educational ideal'? Certainly it is not at Dartington, and I doubt whether it is at many English co-educational schools. If co-education became universal this danger might exist, since schools of every type would then be co-educational. At present co-education is associated with what is called 'progressive' education, and is therefore associated with the notion of flexibility, alike in curriculum and in judgment of behaviour, and with

Headmaster of Dartington Hall

the associated demand for respect for individual differences. Miss Low's definition of the co-educational ideal seems to imply that co-education means putting both boys and girls into a school which has a common goal for all its pupils, and moreover that goal rather narrowly defined. Not only so, but the school to which her definition would apply would have further to assume that each pupil was to have the same training and the same curriculum in almost every respect.

If such a school existed, I should agree that everything in Miss Low's paragraph would apply to it. Plainly it is wrong to treat boys and girls alike in the sense implied by Miss Low. But surely we all agree now that it is wrong, not merely to treat a boy and girl in exactly the same way, but also to treat any two children in exactly the same way, whether of the same sex or not. Take the phrase: 'the same activities mental and physical'. Why should it be supposed that co-education means this? If at Dartington you go into the art room you will probably find the girls greatly out-number the boys. If you go into the metal workshop you will find the reverse. If, however, this were a girls' school, it is a hundred to one that metal work would not be available for girls who desired or needed it.

This brings me to what I have always considered one of the advantages of co-education, provided the curriculum is flexible. A co-

educational school has to provide within the limits of its resources outlets for all the characteristic activities both masculine and feminine. The one-sex school does not do this, but among boys there are always some who desire the activities for which the best provision is normally to be found in a girls' school, and vice versa. If it is part of our ideal that we should endeavour as far as possible to meet all the real needs of all our pupils, it seems to me that so far at least as activity is concerned the co-educational school offers definite advantages.

When we come to moral, emotional and intellectual training, it seems that similar considerations ought to apply, though not of course in exactly the same way. If the school is very strict, if there is a multitude of rules and prohibitions which must apply equally to all, and if the school has a rather rigid code, enforced both by law and by public opinion, then one must admit the reality of all the dangers to which Miss Low refers. If, however, this is not the case, and rules and regulations are reduced to the minimum required for making community life possible at all, then I doubt whether these dangers need to be taken seriously.

If behaviour is regarded for the most part as a matter for discussion and personal adjustment, there is no difficulty in making all sorts of personal allowances. Where strict rules are enforced, the matter is quite different, since problems of 'fairness' and the like arise. If the sanction of punishment is used to compel a boy to do something it would seem unfair for the girl to be 'let off'. In so far as the school has escaped from this set of ideas, it becomes easy to differentiate without difficulty in the treatment accorded to different children. At Dartington, for example, it is not at all unusual for us to decide that a particular child is best out of class for some days or weeks occupying himself as he pleases. Those who are in class do not think this unfair.

While, therefore, I agree that all the dangers mentioned by Miss Low are real and important, I believe that they are arguments not so much against co-education as against rigidity and an atmosphere of coercion.

Secondly, I should like to refer to the view, quoted by Miss Low, of those who hold that 'the sexual element is conspicuous by its

absence in properly run co-educational schools, and replaced by a frank "cameraderie"'. This subject has been very inadequately discussed in print, mainly for reasons of timidity. All heads of co-educational schools feel it necessary to be able to assure their public that the sexual element is conspicuous by its absence, and most of them know that this is not true. In so far as it is true, I agree with Miss Low that those concerned have no grounds for complacency. I am disposed to think, however, that schools differ, not so much in the degree to which it is true (though of course they do differ in this respect), as in the way in which they attempt to handle the problem, and the degree to which they are candid. The problem is too complex to be discussed at all adequately in the space which remains. I shall content myself with suggesting one or two principles that seem to me fundamental.

In the first place, it seems to me very important that boys and girls should not feel any necessity to conceal their feelings about each other from the adults. Nothing should ever be said or done which causes the children to feel

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that the adults think it 'silly' or in any other way undesirable for boys and girls to fall in love. Whatever is done must be done in such a way as to make it clear that the adults accept falling in love as a natural manifestation of growing up.

Secondly, I think it is a mistake to exaggerate the dangers, provided discussion can be frank and unrestrained. In this matter girls who have not been kept in artificial ignorance both of the psychological and physiological factors are apt to have a well-developed protective mechanism.

Thirdly, while some degree of restraint is obviously desirable, it seems clear that the nature of the restraint is psychologically important. If children are made to feel ashamed of the impulse they are asked to restrain (whether by calling it 'silly' or 'immoral' makes little difference) then obstacles are being created to satisfactory adjustment. This is why it is important not to put sexual behaviour on the same basis as, for example, stealing, since in the one case we hope that the behaviour will be happily and successfully adopted in adult life,

whereas in the other case we do not. But there is surely a world of difference between saying to a child that an impulse is in its very nature shameful, and to be thought about as little as possible (or so sacred as to be thought about as little as possible), and saying to him that for various reasons which he is perfectly capable of understanding it is desirable for the time being that the impulse should be denied certain specific outlets. In the first case you get a repression of the undesirable sort; in the second case you get an instance of that sort of self-control which the child must sooner or later learn to acquire not merely about sex, but about everything else as well. Control based upon reason is not the same thing as control based upon fear and shame.

For these reasons, while I do not believe that a co-educational school ought to be able to boast that 'the sexual element is conspicuous by its absence', I believe there is good reason for thinking that it is possible to combine a proper acceptance of the sexual element with that degree of restraint and control which is obviously necessary.

The Co-Educational Day School as a Preparation for Adult Life

W. A. Grace

Headmaster of Halesowen Grammar School

MUCH though we owe to genius, most people would probably agree that for the ordinary run of mankind normal sanity and a healthy outlook are very much to be desired. If it were possible to make a new beginning, it would be interesting to know how men and women would set about to plan anew the most sensible education. We must assume a set of really adult, happily-married parents. Such people would desire for their children the kind of environment which would be a preparation for full maturity. Assuming also reasonable economic conditions, they would probably have a fair-sized family and a happy home life. Their views on the subsequent training of their children would be based upon their experience of the earlier years of child life and the environment of a home. Would

they go on to invent boarding schools or day schools, as we know them, or something different from either of these? I think they would value home life too much to exile their children from home nine months in the year. At the same time they would want the child to achieve independence, and would realize the need of a wider field than the home. Would they segregate the sexes? There is nothing in home life and very little in the life of the adult citizen to suggest this rather strange and unnatural isolation. What boys and girls can do together in the course of a school day so much outweighs their separate needs that these can well be provided for in a mixed day school.

I think the odds would be much in favour of the natural growth of schools of this type in a modern society which accords to women their

true place in life and values the right relationship of the sexes. The segregated schools and colleges which we take for granted began when no such education was thought necessary for girls. Modern universities are nearly all co-educational. It is largely historical accident which has given us our present system. We have, in fact, no system but a haphazard congeries of schools of different kinds. One boy enters a mixed school from a junior mixed department, another has been spending in a junior boys' school the intervening years since he was first taught in a mixed infants' school. The principle of co-education, if sound, should be constantly followed throughout; it is children from separate schools who are more often unsatisfactory at the beginning of the mixed secondary stage. Those whose whole school life is co-educational have an excellent chance of healthy development.

In stating our case we shall have to meet the customary criticisms. Our defence will occasionally lie in showing that the difficulty in question is not peculiar to this type of school, but presents itself, sometimes under less natural conditions, in the segregated and the boarding schools. But of course each type of institution has its own difficulties and advantages. There are boys and girls for whom a boarding school life is preferable, and there are purposes, such as the religious environment desired by the Society of Friends, which in the circumstances can only be obtained in a boarding school.

Let us assume the need of a real understanding and happy relationship of the sexes in later life, and the ideal of free personality growing to maturity in an environment of mutual respect and forbearance. On all sides we have evidence of pathetic failure to achieve such relationships. We see the husband and the father, and sometimes the mother, who must dominate. We see the family bickering which makes the visitor so uncomfortable, the clash of wills and selfish desires, unco-ordinated by any higher motive outside the self. We see distrust of children by their own parents and estrangement growing up between them; ignorance of the opposite sex, resulting in disillusionment, or in fear which inhibits spontaneous love in the early days of married

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life. These things seem remote from school work, but they mean much more to the individual's future happiness, and they have their roots in childhood. It is in normal development towards a sane and balanced maturity that the community life of the mixed school and the unbroken home life during the day school period, should together contribute a great deal towards a happier society.

Take the matter of mutual understanding. When boys and girls are taught together, they grow unconsciously to understand and appreciate the normal reaction of the other sex to given treatment, or to mental or emotional stimulus. They are reading a play perhaps. The girl hears the boy's answer to a question, and here and there she notes the difference from the answer she would have given. They are rehearsing for a Shakespearean performance, and little by little under the producer's influence the whole cast can see the players coming to life. The love and vitality of Rosalind, Celia's loyalty to her friend—it may be possible for boy actors to suggest them, but with girl actors equal to the occasion it is Rosalind

herself, feminine nature as Shakespeare could portray it, interpreted by their own school friends, it is this that the others are watching. Boys can be very successful in feminine parts, and we are all aware that convention in Shakespeare's time made this the normal custom. But from the point of view of interplay of human nature, as an emotional and even a spiritual experience, I am convinced that the possibilities are incomparably greater in the co-educational school.

What is true pre-eminently in such activities as the drama is also true in varying degrees elsewhere, in the rough and tumble of camp life, in socials and dances, in the interchange of debate and discussion and ordinary conversation. They know each other as individuals, each with distinctive character, as well as members of the other sex. They themselves notice, with some surprise, the self-consciousness of boys and girls from separate schools, and the curiosity they often display—the obvious result of segregation. A girl who was at a mixed school until the age of 17 and then moved to a neighbourhood where she had to attend a girls' school confessed herself thoroughly tired of the silliness of many of the girls. Another girl wished she could be as natural in mixed company as her friend from a co-educational school; she seemed unable herself to be free from shyness and awkwardness. Where there are separate schools in the same town there is a great deal of waiting about for each other and meeting in arcades and at street corners. A sense of guilt and furtiveness may become associated with such acquaintances.

Even in a mixed school some boys and girls go through the stage of avoiding the other sex whenever possible, but small boys do not often develop that arrogant contempt for girls which often appears elsewhere, and which may linger on, to show itself in later life and make it hard for the men to accord to a woman the full rights of personality. It is a survival of sex superiority which gives rise to the view that boys must be taught only by men and will be made effeminate if a few ladies take a hand in their upbringing. A boy taught only by men finds it more difficult later on to work in any subordinate capacity under a woman, even though admittedly his superior in ability or

experience. People who suffer from either superiority or inferiority in respect of sex are sadly out of place in a co-educational school.

In these days of small families, the boy or girl may not even have a sister or brother, and without mixed society at school there is little chance of understanding. We have to live in a world of real human beings. Here and there the poet or the painter may have enriched our art or literature by the dream pictures of his ideal love. And all of us, however educated, may have our dreams and find real romance in life. But those who live in an unreal world of fantasy and believe in the existence somewhere of their ideal bride or hero husband may prove a danger to others. After an intimacy, misleading to the other party, they may find the reality does not correspond with the dream. They do not know that love takes people as they are with all their faults, and gives the sympathy and faith which helps them to be their best selves.

When a boy-and-girl friendship grows up in a mixed school, it does so in the light of common day. Now and again, just as between boy and boy, or girl and girl, two friends have to be brought up against the question whether their friendship is being a help to them both or a hindrance or distraction from their work. But so long as the mutual influence is good the friendship should be free to develop without any sense of strain or embarrassment. This is not always the case, and the fault may be with the friends themselves or with their associates, or it may be due to the general spirit of the school, which may be lacking in trust and confidence. This matter of reposing faith in children is one of the greatest constructive forces in education, and is, in my opinion, fundamental to the life of the mixed school. This is not to advocate a blind faith, for confidence may be abused; nor a careless trust which takes no pains to train the character to respond to it. Such training is not so much a matter of direct moral teaching, which may in fact be too self-conscious or may suggest the thing it wishes to avoid, but should be the essential effect of the school's influence on the child. But however good the training, the response will sometimes fail. And this is just where the true nature of faith in others is revealed, showing itself to be akin to love of the highest kind. The failure of the boy's response

will not cause bitterness and a sudden hardening of treatment, with a reversion to a suspicious attitude for the future. The truly creative and redemptive reaction on the teachers' part will be a willingness to take endless pains, with the boy himself, and his parents perhaps, sharing in all possible ways the trouble and the suffering which wrong action brings in its train. Only in this way can the boy learn the supreme lesson of the willing acceptance of suffering as the remedy of evil. And no matter how serious the breach of trust is, it does not disprove the principle of faith. For me the prototype of this attitude of mind is the story of the Bishop's Candlesticks in *Les Misérables*. Redemptive action of this sort is not confined to the chapters of imaginative literature.

This matter of confidence must be a difficult question for the co-educational boarding school. Any limits to individual freedom are more obvious there, and boys and girls have sometimes been conscious of these fences and have sensed an atmosphere of distrust, sometimes reacting by an attitude of revolt. At the day school friends can meet at home, and friendships be known and understood by parents. It is true that they will not always deal wisely with them. They may fear that friendship may lead to engagement and premature economic burdens, and this may lead to needless frustration of what might otherwise have been just one normal friendship among others. For the most part however, the home background is an enormous advantage in this way, and still more so as against the segregated boarding school, where the natural outlets for affection are absent, and compensation may take the form of almost passionate attachments to mistresses or other girls. This is less likely in the day school.

The continuity of home life bridges little gaps of misunderstanding which might have become a gulf between parent and child. It is pathetic to see a father who has toiled and saved to send his two boys away to a public school, only to find they now have little in common with him, and their visits to the old home become more brief and perfunctory. It is in the home that there is the best chance of developing that 'fellowship of equals', which rests upon sensitive consideration of each individual

personality. That the individuals which go to make up the school community are returning daily to the life of home is bound to have its effect upon the tone and spirit of the school. This was certainly appreciated by Demolins, the founder of l'Ecole des Roches, who, while imitating in France the modern English boarding school, laid so much stress upon a nucleus for each house of a married house-master with a growing family. Then again, with a little care, the day school can call in the parents' co-operation in any serious disciplinary case, while the home can more quickly discover incipient trouble and unhappiness. There should be very frequent contact between home and school until all parents and staff know each other well.

The relations of staff and pupils must be closely affected by the attitude of the staff to matters of discipline. In this respect the mixed school has a special opportunity. Anything like a tariff of punishments suggests that, if the due penalty is paid, the offender is entitled to have his fling. Motives and consequences are left out of account. Caning was recently deplored by the Headmaster of Bryanston School, because for both parties concerned it 'removed the necessity for thought'. That necessity, for us, is to understand the child's present condition, the cause and nature of the offence, how the misdirected energy may be best diverted to healthy activity, and many other factors, which cannot be discovered without trouble. For the boy, even if he has been caned, that is only the beginning not the end of the affair. The new alignment, the change of heart, these things may or not be achieved, but they do not emerge from the punishment alone. In fact it may sometimes be in spite of punishment that the underlying good sense and feeling bring about the change. Without passing an opinion upon methods, it may at least be claimed that the presence of both sexes has a civilizing influence, and that the conditions of the mixed day school are favourable to a rational discipline which aims at winning responsible co-operation.

If the supreme concern of education is with the hidden springs of action, feeling and thought and spiritual aspiration, then any results achieved by dint of force or fear or selfish motive will be a barren gain. Of the

demoralizing effects of fear and greed we have evidence on every hand. The rule of force in all the affairs of the world has brought us to the very verge of the abyss. It would need a far vision to foresee the home and the school of the future which will be able to build a better

world. But perhaps we may assume that preparation of the individual for maturity, in the highest sense of the word, will be an ideal which will command the full co-operation of both sexes and the best influences of both home and school.

Feminine Development: Is Co-Education a Help or Hindrance?

Ella Freeman Sharpe

Two of the most marked characteristics of the civilization of to-day are mechanization and speed. In the service of man, controlled by the creative and preservative instincts, both are good servants. Not controlled by these instincts they become bad masters and lead towards destruction.

To 'force the pace' is an urgency of the present age in whichever direction we look. It indicates a tendency to neglect the basic laws of the natural order to which man belongs. We dictate to nature with disastrous results and separate from her laws at our own peril. Women can either hasten this neglect or insist upon co-operation, for they are most deeply immersed in the natural order, committed bodily to allegiances of times and seasons in processes that set their own natural pace. Comparable to her is the wise husbandman who sows and reaps in due season, without haste and without rest. Civilization is safe while anchored to natural law; physical life depends on it and civilization divorced from it heads for its own destruction.

The girls of to-day must be fitted to adapt themselves to the times in which they live; yet to provide for them a scheme of education or an educational environment that is governed mainly by ideals of adaptation to mechanization and speed is to lose the greatest hope we have of guiding future generations to a more rational mode of living than our own.

The researches made by psycho-analysis into the causes which bring about emotional maladjustments from infancy to maturity indicate

with some precision certain conditions that are indispensable if emotional stability is to be attained in adult life. Among the basic factors that ensure the birth and nurture of a healthy child, whose happy interest and hold on life will carry him through all the varying troubles and trials of succeeding phases of development, the following are without question :

1. The happy acquiescence of the mother in her motherhood means the best possible pre-natal period for the child. Such happy acquiescence is inseparable from marital compatibility and assurance. It is inseparable too from absence of stress and strain of outer circumstances during pregnancy.

2. The mother with the least anxious emotional life will suckle her child with the greatest pleasure and ease. The child who has been most lovingly and ungrudgingly cared for and attended to by its own mother has the best foundation upon which to build its future, for the foundation I indicate is laid down on the basis of the child's needs, not on those of a mother's anxieties. Hence there will be no hurry on her part to speed up the child's development or to make him conform to adult standards before he has had time to master intervening stages. She will refuse to allow the pressure of speed in the outer world to hurry the rate of adaptation of the child in his nursery.

If only these two conditions were possible for a reasonable percentage of our young mothers, a more promising race would be the outcome.

Education for girls must be directed towards two objects which must be inclusive not exclusive. In the first place it must help and not hinder the unfolding and maturing of the sexual impulses which lead finally in the normal course to marriage, home-making, child-bearing, child-nurture. In the second place it must develop innate personal talents, that is, sublimation. The majority of girls must be able to earn their own living. If they develop innate interests and earn their living by some work congenial to them they will the more likely relinquish their calling only when they find a suitable mate whom they wish to be the father of their children. Girls are thus not driven into marriage as a means of livelihood. Moreover, a woman's knowledge of her capability to earn a livelihood ensures her against anxiety concerning the future that may hold the illness or death of the husband.

Cultural interest and power of achievement provides women not only with a sense of security: it ensures a cultural atmosphere in the home, the easy provision in the nursery of a diversity of methods and materials by which children's interests can be developed and sustained. Upon the acquirement of interests, in addition to a home-making capacity, depends the happy occupation of women's later years when the children have left the parental home and established their own. Women who maintain an interest in some sublimation will be less likely to cling to their children for psychical comfort and support in their own declining years.

The advocates of co-education need to consider the following facts:—

Owing to our cultural environment sexual maturity is reached long before psychical maturity and the possibility of independence from the parents. At sixteen years of age boys and girls are capable of complete sex functioning, but emotionally they are not ready to take over the responsibilities attendant upon such functioning. Economically neither can be self-supporting. The delay demanded by our civilization between sexual maturity and the actual use of sexual power in marriage and procreation has resulted in the evocation of a natural defence system by boys and girls themselves. Boys at a certain stage 'look down' on

girls, and prefer their own company. They give their admiration and hero-worship to older boys and men. Girls tend to do the same, forming their first attachments to other girls and school-mistresses. Wisely handled, these first loves are stages in emotional development and form a basis for later solid friendships with people of the same sex. But this defence is of further importance. The interim between sexual maturity and the time of sexual performance is bridged in this way. Boys withdraw from the girls during the psychological and physical upheaval of puberty; the girls need time and the removal of too great external physical stimulus during the onset and establishment of menstruation.

The emotional life of both sexes during these years of maturing sexuality is stormy and changeable. Certain extremes must be avoided. Too great simulation by the close and constant presence of the other sex may foster sexual precocity. It may also bring about another and equally harmful result: increased repression of sexual desire. For girls this often results in a feeling of inferiority concerning femininity and an over-emphasis on the goal of equalling and surpassing boys in their own intellectual pursuits. Both of these issues thwart the process of a uniform development of body and mind.

The years during which the establishment of sexual changes takes place are invaluable for the establishment of cultural interests, for the evocation of powers innate in the individual and innate in the sex; that is, freed from pressure to rival boys on the one hand, and not excited too soon sexually on the other, the girl will not only develop her own mental interests but will naturally wish to equip herself also for the rôle of mother and home-maker.

The rhythm to which women should be attuned is that of nature, not of the machine. Seeing that the future race is theirs to bring to birth and to nurture through long years of dependence, women need the patience that takes the 'long view' in contrast to the temper that frets for quick results. Women above all should value the human body more than the machine and foster those skills dependent upon trained eyes, ears and hands.

I doubt whether co-education *during the years of puberty* provides the environment

suitable for feminine development. Most of all do I doubt the value of co-education in present-day conditions. The cult of the machine, the worship of speed, and the glamour of quick results are symptoms of the anxieties of present-day civilization, not signs of progress of the human race towards stabilization. The formative years that precede womanhood

should be lived in an environment that will foster allegiance to the abiding natural laws innate in femininity; only so will both sublimation in the form of cultural interests and the actual fulfilment of woman's place in the biological order be attended by the joyful participation and co-operation that bring progress and stabilization.

The Problems of Adolescence In a Boys' Boarding School

Hugh Lyon

Headmaster of Rugby

I AM anxious to restrict this paper to the particular aspect of this vast subject which is suggested by my title. Digression, as my pupils know to their profit, is a temptation I yield to with peculiar alacrity; but I am trusting to my complete ignorance of girls and of co-education to save me from straying too far. Others can speak with experience of the whole expanse of sex education and the light thrown upon it by recent psychology; I shall be content if I can give a fairly accurate picture of one corner of the field. I shall even try to avoid discussing day schools, except by way of occasional contrast; for my experience of both types of schools does not lead me to think that the main problem is more easily solved in one type than in the other.

It is first of all important that we should have an idea of the environment of the modern boy, and the way in which it affects him in his attitude to his sexual powers and temptations. It is a commonplace that this environment has changed a good deal in the past twenty years, partly for the better, a little—perhaps—for the worse. It is all to the good that we are, on the whole, less hypocritical; indeed, until the hush-hush attitude to sex was modified, progress was impossible. It is good also to find sex talked about seriously and sensibly among young people, with reserves not of convention but of natural decency. How far this is accompanied by less self-restraint it is hard to judge. What lack of restraint (where restraint is desirable) there is to-day is mainly a result of the greatly increased opportunities of companionship be-

tween boys and girls, an increase in most ways wholly beneficial. Modern facilities of transport and less rigid parental control have probably more than made up for the disappearance of the large family (which gave the best sex education of all). But most freedom brings with it a measure of licence; and the free discussion of the physical side of sex, the modern standards in songs, pictures, stories and shows, and the sharpening of every form of sex appeal, cannot be making it easier for the impressionable young man to control and direct his impulses; how far they make it more difficult, none of an older and more reticent generation can judge. It is an excellent thing to bring sex out of the chamber of horrors into the light of day; but it is not seen steadily in a blaze of artificial light. And though it is good to divest it of its cloaks of mystery and prudery, it is too often hastily dressed up again in fine clothes, and painted and powdered till it is even more effectively disguised than before.

If, then, we are to guide our young friends into any reasonable attitude, we must remember not only how much things have changed but how much also they are the same. The recurrent emphasis on the vanishing of restrictions, the more sensible behaviour of parents, and the happiness and freedom of the young, sometimes suggests that there is no longer any problem or difficulty about which boys need intelligent guidance. So let it be clearly stated that in a civilized society which clings to any kind of a moral code, sex is and will continue to be a difficulty to the majority of young men

during and immediately after the period of adolescence. However wise a boy's instructors, however helpful his surroundings, he will be faced with problems of readjustment to new conditions, with moral conflicts between duty and impulse, with shameful surrenders and noble conquests, not very different from those that we ourselves experienced. And we, like our fathers, must be content to look on, after we have done what we can, and watch boys becoming masters of themselves; we cannot fight that battle for them, for 'no man can deliver his brother, nor make agreement unto God for him; for it cost more to redeem their souls, so that he must let that alone for ever.'

I have assumed that though we cannot deliver our brother, we can and should do something definite to help him. There is to-day fairly general agreement on this point, though I was once denounced in print for saying so by a young gentleman who thought it far more satisfactory for boys to learn the facts of sex from scribblings on lavatory walls. On the resulting questions, as to the right person to give the instruction, the right time for it, and the right method, there is much disagreement; I can only state my own opinions for what they are worth. In an ideal society, I have no doubt that the relations between parents and children would be so intimate that there would be no need for any formal instruction at a definite time, since question and answer over many years would result in the satisfaction of every curiosity, as soon as it was born. But as things are few parents can talk to their sons at adolescence about sex without some embarrassment on both sides; this may be regrettable, but it is a fact. And when there is this embarrassment I am convinced that any kind of forced attempt by a conscientious father to inform his son about 'the facts of life' is liable to spoil the natural ease of their friendship. Moreover, most fathers are not experts in this art (for it is an art) and find it difficult to say enough; also the very closeness of their relationship with their sons makes it hard for them to be frank about their own experience. I feel myself that the Housemaster is the *right* instructor, not merely a 'second best' substitute for a reluctant father. After his first few terms in office he will become an adept in giving information naturally and sensibly, and in revealing the

sympathy which invites confidence; he will by his method of dealing with the subject encourage his boys to regard him as a human being; and he is on the spot to help any boy who has the sense to consult him at the time when that help is needed.

I need not say so much about the time and method of such talks. Boys should certainly be interviewed singly and quite informally, though it is possible and perhaps desirable for some general biological information to be given in a talk to new boys by the school doctor; and, unless the circumstances of the boy or the House make an earlier talk desirable, I think it best for it to come at about the end of a boy's first year in the school. By then he will know his Housemaster fairly well and be ready for an intimate talk with him; he will probably also have reached puberty and know a little of the difficulties he has to face. In a House with a good tone he will not have been forced into any situations where lack of proper instruction will have betrayed him; and such undesirable talk as he has heard will simply have been that 'Prep School' mixture of conjecture, curiosity and ignorance which does no lasting harm.

I have, as I say, assumed that most of my readers agree that boys should be officially told something, and that no one nowadays believes that we ought to put our fingers on our lips and acquiesce in the view (even if we don't preach it) that sex is something either too horrid or too holy to talk about at all. But I am a little apprehensive of the reaction which has driven some to the other extreme, and prompted them to a purely scientific exposition of the facts, with the implication (sometimes openly stated) that no moral question is involved. The latter attitude seems to me just as likely to spoil the happiness which belongs to a well-ordered sex life. Surely we can do better than this. Surely it is possible to give a boy both a knowledge of physiology and high ideals; not only to explain to him the details of sexual intercourse but to suggest that what in the animal world is something merely physical can become in man one of the noblest, tenderest, and most profound of all his experiences. To terrify a boy with denunciation of self-abuse and awful hints of its consequences is cruel; is it any kinder to pretend that there is no virtue in

self-control? The psychologist has warned us of the danger of repression; but the way of escape he proposes is not that of yielding to our impulses, but their sublimation. We can, if we have a measure of understanding, spare a boy the bewilderment, the agonies of self-reproach, and the fearful secrecy which were the normal accompaniments of adolescence two generations ago. But, unless we are prepared to tell boys that sex in man is a physical appetite and nothing more, we cannot and should not attempt to blur the truth which their own conscience tells them; the truth that self-control involves conflict, and that without conflict there cannot be character.

What a Housemaster does in a boarding school can be done, and often is, by the Headmaster of a small day school. But in this respect I believe the boarding school to give the better opportunity, since it is difficult for any day school Headmaster to know all his boys at all intimately. Moreover a House in a boarding school is a little world where influences can grow and linger; and the very seclusion which led to gross abuses in days when schools really were 'sinks of iniquity' is now far more often a protection to growing idealism and a strengthening influence to boys who are shamed out of their own weaknesses by the strength of others. Boys in boarding schools are less open to those casual contacts with adult vice which have left their mark on many young imaginations; and they are members of a society where life is full of manifold activity. The busier a boy can be when he is young the better; and modern developments in boarding schools make it easy for him to be much more profitably busy than of old. The sexual impulse can be released in adolescence in all forms of creative energy; music, art, carpentry, sport of all kinds, hobbies, literature, debates—all these occupations are doing more for a boy than training his body and his mind. And the school where they flourish is usually a school with a healthy spirit. I would even venture to suggest that separation from the other sex is at this age a good thing psychologically; for if a boy is to have a happy sex life he should break loose at adolescence from the maternal influence which is all that 'woman' has meant to him hitherto. Complete severance would of course be dis-

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astrous; but the holidays (and how much more holidays mean after a boy goes to a boarding school!) can keep the bond intact but not compelling. And most boys nowadays get a good measure of healthy companionship with girls in holiday surroundings, and thus find expression for those emotions to which no school life can give an outlet.

I have said nothing about the homosexuality which is often supposed to be a feature of boarding school life. I think it once was; but I am convinced that intelligent instruction, sympathy, and the fuller and more varied life of the modern school are combining to do away with its more deliberate form. There remains, and probably always will remain, that sentimental affection of one boy for another which has in it the greatest possibilities both for good and ill. But I believe that it does more good than harm, and that in a wholesome atmosphere it is insensibly guided into the right channels. Certainly those who have experienced it in its best form would be the last to decry the conditions which make it possible. For all love that is worth the name gives us a glimpse of the ideal.

The Boy from Five to Nine Years of Age

Irene M. Ironside

WHAT ought our small boys to have in the way of environment and education during these all-important years—the period between babyhood and the moment at which custom decrees they should leave home and go to a preparatory school?

1. The society of other children of both sexes. In England our boys, as a whole, live the monastic life of the preparatory and public school, and from the age of 9 to, say, 18 years this segregation at school continues. Many feel that this complete segregation is harmful and it is doubtful if its continuance before the years of puberty is capable of defence on social and physical grounds—its persistence is a heritage from the Middle Ages when public education at school and university was for boys only. It is noticeable that to-day there is a tendency even in the preparatory schools—those strongholds of blind traditionalism—to soften this anti-social harshness by allowing boys and girls from neighbouring schools to meet for lectures, concerts, tennis, etc., and in some of the preparatory schools a certain number of girls are to be found.

With our younger boys—of the pre-preparatory age (5-9 years), the co-educational day-school can give a natural association of boys with girls. The differing fundamentals of the sexes should be learnt by boys and girls working and playing together normally. The camaraderie induced by constant association in and out of school is wholly good. It is sometimes said that boys may become 'soft' through this association, but people who talk in this way cannot be visualizing the girl as she is to-day. My experience is that the small girl is quite as vigorous and every whit as courageous as the small boy, and her company is an excellent and stimulating tonic. I can recall a group of children being startled by a small boy of 6 announcing, 'What I feel like doing is fighting someone.' His male contemporaries made no

response, but a little girl started to her feet and shouted, 'I'll fight you.'

It is said, however, that little girls cannot play cricket and football and that the boys must be got ready for their preparatory schools. For, today, there is a strong movement among parents to make small boys play the games which are only suitable for big boys and men. The preparatory schools are changing their games programme considerably, and compulsory cricket and football is, in many cases, not an essential part of each day's exercise, and yet parents of little boys of 5 and 6 wish them to play football and cricket. When one thinks that these children will have at least three years of this before they enter their preparatory schools, surely we should stop and consider whether it is right.

Children should play the games for which they are suited at the moment. Their own imaginary games which, while they give intense pleasure, involuntarily train in physical control; and occasional team games which may include informal cricket, tip and run, and a variety of ball games. These games give the best preparation for boys to become good football players and cricketers in later years.

Those of you who heard Herr K. Hahn speak, will remember that he does not allow compulsory formal games until his boys are about 14, just because he believes that these organized games have a deadening effect on a boy's imagination. 'Had I been compelled,' said Professor Miall, the naturalist, 'to play games when at school, I should never have been a naturalist.'

An added evil is the opportunity given to the child to form false values. Little boys are really happier playing little children's games, but if they are made to think that it is a fine thing to play football 'like big boys,' these children will mostly say they like it. It is not, however, the game they are really enjoying, but the sense

of importance which the playing of an adult game engenders, and this establishes a false set of values; they ought to be enjoying the *game*.

2. Secondly, the small boy should be taught by women for as long as possible,—and by women who have been trained for their calling. A recent leading article in *The Times* reads as follows: 'The teaching of small boys is the most delicate of educational jobs, since it demands that the schoolmaster be part psychiatrist, part nursemaid; far too often owing to lack of prestige and insufficient salary available he is only a double Blue, with good-will and a medium degree, himself moulded inadequately in the same school.' No wonder *The Times* headed this article 'Little Victims.'

It is a deplorable fact that nearly all the young men who teach in our preparatory schools have had no training whatsoever for this all-important profession, and are frequently only putting in time before starting off on some entirely different career. Unfortunately these young men too often think that in order to keep discipline they must adopt a bullying tone to these young children and all grace of natural intercourse is lost. Consequently the boys are inclined to use the same manner of speech when they return to their homes and then receive unmerited correction. Little boys should be treated with firmness and, if need arise, with severity, but it is essential that at the back of all should be great understanding, sympathy and affection. The bullying tone should have no place; men would not speak to each other in the tones they often use to young boys.

I remember that famous Preparatory School Headmaster, the late Lionel Helbert of 'Westdowns', talking to me about a boy of very difficult character in his school. (It was during the War and several women teachers, beyond the one he always employed for his youngest boys, had been taken on the Staff.) 'This boy,' he said, 'has been so much better since he was in the hands of a woman.'

To-day there is a tendency to send little boys to boys' schools even sooner than the ordinary prep. school age of 9, and while still about 6 or 7 they are sent to a boys' school. Why this should be the case it is difficult to understand, as even in the unenlightened days of the 13th and 14th centuries boys sent from home to

begin their training for manhood entered the society of women, to whom they gave service. They were taught piping, harping, singing, dancing, for they had also to entertain these ladies. The pages had to be graceful, charming, courageous and courteous. Yet history does not relate that they grew up lacking in manliness.

As said before, school life with its conventionalizing lessons, games and drill, segregates boys for ten years. Why should this segregation begin one day before it is necessary? Let me quote from a letter of Professor H. A. Harris of Cambridge. 'The feats of daring, of mental and physical endurance, whether at the equator or the poles, in the Himalayas or the Arabian deserts, are the product of the spirit of the British race, not of the gymnasium or the barrack square. Drake, Cook, Scott, Lawrence, owed nothing to physical training.' He continues, 'In Scott's diary, after feats of incomparable physical endurance, is the advice—Make the boy interested in Natural History, if you can; it is better than games; they encourage it in some schools'. This leads me on to my third point:

3. The subjects taught. These should be along the line of the child's interest; small boys revel in natural science, but now, twenty years after Scott's death, as far as I can discover, only some few of the boys' schools give any time to this subject, and we live in a scientific age! This subject, more than any other, trains the mind to think and to think with interest. It is not a subject in which facts are to be amassed, but a subject which leads to observation and creative thought. It appeals to children because it is an 'observational' science, and observation is the young child's strong point. 'If I don't want to miss a flower or a bird,' said Professor Miall, 'I always take a young child with me in my walks.'

The chief subject should be English—written and spoken—as suggested at the recent Conference of Headmasters of Preparatory Schools. The arts and crafts, including painting, drawing, music, should hold their place in the curriculum. Minds kept fresh and keen by these cultural subjects, will cope with Latin, mathematics, etc., with greater zest and concentration on the lessons, which should consequently shorten the hours of work.

Some preparatory schoolmasters say that they have not time in the curriculum for some of the subjects mentioned above; it is therefore of the greatest importance that until the boy goes to his preparatory school at 9 or 9½ years he should be having the full advantage of learning these subjects.

Our little boys are so full of lively interest which must be stimulated and encouraged

that later they may be fitted for the service of mankind and not merely 'get on' in life.

We fail our little sons if we place them in an environment which forces them to grow up too soon or give them a curriculum which may stultify or crush that feeling of worship and wonder which glows in each and every heart. 'He who wonders reigns.'

Fellowship News

GREAT BRITAIN

English Organizing Secretary

The English Section has appointed Mr. C. D. L. Brereton as Organizing Secretary. His principal task will be to arrange activities in various parts of England and thus extend our work into a much wider field than has yet been touched. He begins his duties on April 1st and we wish him every success.

New Year Honours

We offer our congratulations to Sir Percival Meadon, Director of Education for Lancashire, on the honour of knighthood which has been conferred upon him. Sir Percival is a Member of the Council and the Executive Committee of the English New Education Fellowship.

Teacher Training Report

The Report, edited by Professor McClelland, of the N.E.F. Teacher Training Commission which met at Cheltenham, has now been completed. A copy of it may be seen at Headquarters Library.

Art Exhibition Material

A selection of the American, Chinese and Polish art work shown at Cheltenham has been exhibited at the Sutton and Cheam School of Art, the Guildford School of Arts and Crafts, the Hull College of Arts and Crafts, and the Plymouth Art Gallery. The three weeks' exhibition at Plymouth was visited by 9,883 people, and Mr. John Tenney lectured on Children's Drawings. This material is still available for loan. Applications should be made to Headquarters.

Senor Luzuriaga

Friends who have read our notes about Señor Luzuriaga will be glad to learn that he is now settled in Glasgow, as Lecturer in Spanish.

Bird Songs for Schools

Mr. Ludwig Koch, of whom Dr. Julian Huxley writes that he 'has brought the technique of recording

International Headquarters, 29 Tavistock Square, London, W.C.1

the songs of wild birds appreciably nearer perfection than any of his predecessors', has recently delighted school children with his lecture on 'How I Collected Bird-Songs'. We are sure that many schools would be glad to enjoy the same lecture, which is illustrated by lantern slides and gramophone records. Mr. Koch's address is 35 Manchester Street, W.1.

Visit of Dr. Adler

Dr. Alfred Adler will be in Great Britain from May 20th to August 4th. He has been invited to lecture and hold courses in London and a number of other centres. Those who wish to have particulars of his engagements should write to the Hon. Secretary, Adler Vacation Courses, 46 Lexham Gardens, W.8.

ARGENTINE

We are happy to have received from Mme de Rezzano, Secretary of the Argentine Section of the N.E.F., an account of the work which is going on there. She and her husband, who is Professor of Education at the University of La Plata and Inspector General of Primary Schools, have for the past fifteen years been labouring with a group of friends to promote New Education in the schools of the Republic. Through their writings and lectures they have made new ideas and methods known, while Professor de Rezzano has been able to stimulate, encourage, advise and criticize on the spot as his official journeys have taken him from school to school up and down the vast country. Others, such as Dr. Cassani, the Director of the Institute of Education at Buenos Aires, Dr. Mantovani, Inspector General of Secondary Schools, and Dr. Calcagno, of the University of La Plata, have done no less valuable work in their particular spheres. Despite many difficulties, notable successes have been achieved. Teaching on the basis of 'Centres of Interest' is now widespread in the Argentine, where it has met with more favour than any other of the systems. Mme de Rezzano's book, *Los Centros de Interes en la Escuela Primaria*, now in its 4th edition, has done much to make the method known. Another advance is the

introduction in 1936 by the National Council of Education of new programmes of work for primary schools, based on the activity of the children. The promotion of New Education in the Argentine is a process of gradual penetration, often in the face of opposition, and those who work for it have to avoid very carefully any suggestion of political or religious alignment.

AUSTRALIA AND NEW ZEALAND

The Board of Education, London, has appointed Mr. G. T. Hankin, who is one of H.M. Inspectors, as its official representative at the Australian and New Zealand N.E.F. Conferences. The League of Nations will be represented by Mr. Geoffrey Dennis, of Geneva.

FRANCE

'Pour l'Ere Nouvelle'

The January number of *Pour l'Ere Nouvelle* is principally devoted to the very interesting discussions which took place at Cheltenham of the value of tests and examinations.

Lecture Courses

As in previous years, the French Section organized during January and February courses of lectures at the College of Social Sciences. The first course was on the general theme of *The Control of Studies and the Selection of Pupils*, and the lecturers were M. Vauquelin, M. François, Mme Bourdel and Mme Roubakine. Two courses for parents were also given, on *New Methods of Education for Children of 7 and upwards*, and *The Use of Kindergarten Methods in the Family*.

French Section Reorganization

The French Section has undergone important reorganization with a view to achieving a greater amount of effective work and to establishing a powerful propaganda movement in France in favour of educational reform. To give the Section a broader basis the minimum subscription rate has been lowered. A number of new branches are being formed in various centres and steps are being taken to maintain closer contact between the branches and the Section's Headquarters in Paris. An Executive Committee, representing different types of educational work and different points of views, has been set up to direct a programme of activities and to co-operate with other organizations. The Committee has drawn up a list of outstanding problems and appointed rapporteurs to organize research into them. Weighty collaboration has been secured and the work of sending out questionnaires has begun. The Committee hopes to publish the results of these inquiries in the form of booklets. Another important proposal is that the Section should take part in the educational portion of this year's International Exhibition of Arts and Crafts in Paris.

INDIA

N.E.F. Tour

A delegation, consisting of Professor Pierre Bovet, Mr. E. Salter Davies and Rektor L. Zilliacus, will go on from the Australian Conference to India. The delegation will be there from October, 1937, till January, 1938, and will visit the chief centres of the N.E.F. Further details from Mr. E. W. Franklin, Spence Training College, Jubbulpore, C.P., or from Miss Soper, International Headquarters.

All India Conference

The All India Federation of the N.E.F. held its second annual conference at Gwalior in December, within the programme of the All India Educational Conference. Pandit Iqbal Narayan Gurtu presided, and addresses on the aims and principles of the Fellowship were delivered by Principal Saiyaidin, Dr. A. E. Harper, Principal Pearce and Mr. A. C. C. Hervey (who represented India at the Cheltenham Conference).

Punjab Section

Mr. S. H. Wood, of the Board of Education, London, who is in India at the invitation of the Indian Government, addressed the Lahore members of the N.E.F. in February on the Aims of Education. His address included a definition of an educated man which is worth passing on: 'An educated man is one who can entertain a new idea, a new person, and himself when alone.'

NORTH AMERICA

A Conference will be held in Canada, April 23rd-24th, and one in the U.S.A., at Rochester, N.Y., April 30th-May 1st. If anyone going from England to either Conference would communicate with International Headquarters, we should be grateful.

Mrs. H. T. Clark

We very much regret to announce the death of Mrs. H. T. Clark, of Cleveland, who was a prominent and very active member of the N.E.F. She had been ill since last July, and was unable to come, as she had intended, to the Cheltenham Conference. Her absence was keenly felt by her friends of many nationalities in the Fellowship, and her death will be widely mourned.

SPAIN

Children in Spain

Señora Margarita Comas, of the University of Barcelona, who was President of our Spanish Section, is at present in England on behalf of the children of Spain, thousands of whom are streaming from the four fronts to the eastern part of the country. Several relief societies are at work, all of them taking children regardless of their parents' political views. As they arrive they are received and given a meal by the Society of Friends and the Save the Children Fund, and then passed on to colonies. The village colonies.

get local help; those in towns are fed by the Government. There is a shortage of food, especially milk and sugar, and of clothes and heating. Gifts of clothes, old or new, should be sent to Davies Turner & Co., 82 Queens Circus, S.W.8, marked 'Children in Spain'. The most economical method of providing the other necessities is to buy them near the Spanish border and save on transport. Money for this purpose is badly needed and should be sent to Señora Comas, c/o N.E.F. Headquarters. Señora Comas is very eager for opportunities of addressing English audiences on the Spanish situation and the needs of the children. Will members who can arrange such opportunities please get in touch with her. Those who heard her at the Tea-Time Talk on February 19th will know how persuasively she pleads the cause of these children who so badly need our help.

New School in Barcelona

We have received the following account from a member of the Society of Friends who has been working in Spain:—

'In the House of Youth in Barcelona a libertarian school, run by five members of the Anarchist Youth Association without any official support or financial help, has been open since November 1st. The building was formerly occupied by a convent school and has been transformed by voluntary workmen eager for education. Its scientific equipment consists largely of apparatus saved from fires during the period of revolt in Barcelona; whenever a building was burning the young educators hurried out to retrieve anything of educational or cultural value. Some of the books in the library (such as the works of the great Spanish mystics) were retained, other books were given by publishers, and the library now has complete sets of many of the standard editions of Spanish authors as

well as many good scientific and historical books. Pictures have been saved for their artistic merits rather than for their subjects, and amongst them are several religious works.

The school is free to all and has pupils of all ages and classes. In accordance with Anarchist principles of absolute liberty for the individual, every student chooses the subjects he wishes to study, and the teachers, who are voluntary, do their best to encourage each to work along his own lines. The most favoured subjects seem to be mathematics and grammar, but the curriculum includes nine or ten scientific subjects, as well as history, literature, philosophy, music, elocution, art (both decorative and commercial), cooking and typewriting. The school publishes a newspaper, sends out lecturers on various cultural subjects, and lends books from its library; it also organizes physical culture and visits to places of interest.

The government of the school is by a central committee consisting of representatives from each class. Matters affecting the whole school are dealt with by this committee, but each class decides for itself in matters affecting its own work alone. There is also an advisory council composed of representatives of the parents, the teachers, the pupils and the Young Anarchist organization.

There is no compulsion of any kind, and on the whole this freedom is very little abused; even the organizers of the school have been surprised at the growth of group unity and individual responsibility. The desire of the Catalan people for knowledge is greater than all the obstacles in the way of its satisfaction. It is hoped that in time schools of this kind will spring up in all the quarters of the city and that the work will lead on to a People's University open to rich and poor alike.'



Designed and drawn by Leila Barford

The Nursery Class. By Jessie White, D.Sc. (Lond.), B.A. (Birmingham). (Published by the Auto-Education Institute, 46 Great Russell Street, London, W.C.1. 8vo. Price 1s. 6d.)

Dr. White's little book has been written to fill the gap which exists in educational literature. 'A great deal', she says in her introduction, 'has been written about the Nursery School but very little about the Nursery Class'. In practice this has meant that attention has been concentrated upon small groups of children gathered into nursery schools, and very little upon the larger number of children in all parts of the country who attend the public elementary schools

whilst they are still below the compulsory school age. Dr. White demands the best possible conditions not only for the 'under fives' but for all pupils of the junior school age; and she is alarmed because the Board of Education's Pamphlet 106 expresses an attitude which appears likely, to her, to delay the necessary reforms.

It is a little late in the day for an official publication to attempt to hoodwink teachers by dwelling upon the superiority of sympathy, skill and devotion over money. Such statements mean no more—and have never meant more—than that the government does not intend to spend money in encouraging nursery classes. Sympathy and skill without proper apparatus

and furniture will not achieve the ends of education: nor, it is hardly necessary to say, will proper apparatus alone achieve them.

Dr. White has been a pioneer in the attempt to provide satisfactory apparatus at very low rates. The Montessori apparatus, too, is not out of the reach of people who believe education to be worth while. Now and then, perhaps, teachers are able to devise for themselves inexpensive additions to this tested equipment. But that teachers should spend their leisure in rummaging rag-bags and in scavenging to employ their skill in making makeshifts because official parsimony will not sanction the proper equipment of the nursery class is a suggestion which is not merely preposterous, but insulting. If the parents of children attending the elementary schools do not resent it forcefully, their teachers should.

Dr. White suggests that the results which should be looked for, from infant and nursery education, are the following seven: 'Health, happiness, cleanliness, strength, refinement, *savoir faire* and moral insight'. (p. 82). She would not consider achievement in counting, writing and reading, though giving opportunity and assistance to the children for making as much progress as they were capable of. The 'inspector', who would report upon the 'results', might be a medical woman with psychological qualifications.

The several chapters deal with the topics, 'Exercises of Practical Life', 'Meals and Music' and 'A Burning Question'—this last a discussion of the vexed question of working for results. A second chapter criticizes the various criticisms of nursery schools, and Miss Ethel Mannin's *Common Sense and the Child* is described as a work in which 'there is a little common sense mingled with what no one by any stretch of imagination could call by that name' (p. 32).

Be this as it may, Dr. White's own book is compact of common sense and quiet humour. Obviously, she feels deeply indignant over the faults of Pamphlet 106; moved to the extent of adding a final chapter dealing with it. This just indignation does not express itself in vituperation, however: Dr. White's common sense and quiet humour enable her to frame an indictment, not only against the pamphlet, but the whole parsimonious policy it endorses and the attitude towards the children of poor people which it expresses. . . . It is unfortunate that a work entitled 'The Nursery Class' is likely to be read only by professional teachers, and not by the members of Women's Institutes, Women's Co-operative Guilds, and Women's Local Government Associations. Such bodies, bringing effective pressure to bear on the responsible bodies, might do a great deal to bring about reforms already overdue.

George H. Green

A New Guide to Précis Writing. By R. W. Jepson. (Longmans, Green & Co. Price 2s. 6d.)

This book is written for Matriculation and VI Form students but its value is by no means limited to preparation for examinations. Mr. Jepson writes

in the preface: 'Précis writing provides a valuable corrective to muddled thinking and loose, vague and verbose expression'. If you accept that and you are interested in the training of rational democrats who will be immune against emotional oratory and 'inspired' journalese, you will find a place in the curriculum for this book—exam. or no exam.

The material is well arranged. A preliminary chapter deals with 'padding'—circumlocutions, tautology, verbosity—avoidance of separate predication and, on the constructive side, has some useful lists of single-word equivalents for roundabout phrases. Then follow general instructions and hints for examination candidates, and separate chapters on: Narrative, character and description, exposition and argument, speeches, letters, etc., conversation and dialogue, evidence of witnesses, and documents and correspondence.

Each chapter proceeds on this plan: explanation (always clear), examples (introduced naturally) and dozens of exercises. After reading the explanation and studying the worked examples no normal pupil need misunderstand what is expected of him in the exercises.

The examples and exercises are, as the chapter headings indicate, collected from numerous sources and include legal documents, 18th century letters in the 'grand manner', a recent speech in the House of Commons, a series of diplomatic communications on the exchange of prisoners of war, minutes of evidence before the Commission on the Private Manufacture of Arms, and selections from Bacon, Austen, Macaulay and Mill.

To the teacher of 'Eng Lit. Comp.' who is beginning to sweat lightly about 'that and Précis paper in July', a set of these books should be a boon; the individual student preparing for a Civil Service examination will find a copy a valuable guide; but I would like to make its study a statutory obligation on all journalists, politicians and clerics.

Denis McMahon

Clinical Studies in Speech Therapy. By Anne H. McAllister, M.A., Ed.B. (University of London Press. Price 5s.)

This book, though it does not cover the whole range of Speech Therapy, is a valuable and admirably presented study of those disorders of speech most common in schools. Miss McAllister classifies speech disorders into two main groups, viz.:—Stammering and Stuttering. To quote her introduction: 'The first group is distinguished by consistent distortions or omissions of certain speech sounds so that the speech is unintelligible.' In this group she includes Lispings, Lallings and Idioglossia and finds that mental dullness is common. The word Stuttering is described as applicable to those 'types of disability by reason of which the individual is unable to speak with ease and fluency', this condition being associated with emotional disorder, usually in individuals of normal or high intelligence.

Such a classification is of course open to controversy since, as Miss McAllister herself points out,

'a stammer may become a stutter if unpleasant emotion is aroused in association with the stammer.' Probably few stammerers, except those of a very low mental grade, are without some anxiety in relation to their disability unless this is so common in their environment as to escape notice, and among the excellent case studies in this book are some examples of a stammer arising out of emotional maladjustment.

The psychogenic factors in speech disorders are clearly demonstrated in a large number of cases described in a manner equally interesting to the expert or to the layman in speech therapy, as in the chapters on Stuttering associated with fear, with inferiority conflicts and with sex disturbances. Such factors call for close collaboration between the speech therapist and the psychotherapist, although the best means of collaboration are not always easy to determine.

Miss McAllister considers that the focusing of an emotional disorder upon speech is indicative of an inherent weakness in the speech organs, and that therapeutic attention must first be directed towards these. She says truly that 'merely to relieve the existing emotional disorder is to offer temporary relief only', but it is surely certain that permanent relief will be gained only when the cause of the disorder is accurately diagnosed and appropriately treated, by psychotherapy or by speech therapy, according to the nature of the cause. In her emphasis upon the necessity for team work on a wider scale, that is to say, between speech therapists and doctors, psychologists, education authorities, and parents, Miss McAllister earns the gratitude of all those who desire sound child development.

It is to be hoped that her book will find a place upon the bookshelves of them all. *M. Nielka*

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THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

THE last three numbers of the *New Era* have dealt in some measure with the 'free personality'. This and the following number are concerned with the 'free society'. The division is somewhat arbitrary. No society can be freer, or for that matter more duty-loving or more compassionate, than the sum of its parts. It can perhaps be more vicious than the majority of its members but its virtue depends directly upon the individual good in the men and women who compose it.

A man can however be a great deal freer than his environment seems to warrant. Freedom is subjective and is always obtained 'at a great price': the recognition of limitation. Those who say the sky's their limit, are horribly apt to cry for the moon. A certain amount of routine, a certain number of things that have to be done, seem to form a profitable framework for the life of man. The rules of prosody have cradled poetry far richer than the free verse which denies them. Formalism can overreach itself, until the letter is all and the spirit nothing. But the incoherence is apt to hide little virtue behind much mystery. So the free society will still be an 'order' in the monastic sense. This order cannot be devised by one intellect, however powerful. It can only be devised by the good sense and good will of men and women engaged in social living.

FEAR and hate are diseases which undermine the life of the individual and of the body politic. In countless forms and variations, from self-hate to the vast mass fears and hatreds of the nations, they poison life because they deny

life. They are always ignoble, though they sometimes make great claims to nobility.

The commandment 'love thy neighbour as thy self', which to the adolescent seems so niggardly—making insufficient demands on service and self-abnegation—is seen slowly by the more adult as high wisdom. Self-hate may be as baleful a refusal to accept limits as any other. It causes much bad citizenship. For by hating oneself—who should be as dear as one's neighbour—one seems to earn the right to hate one's neighbour. On the other hand, acceptance of false limitations on the freedom of others—limits imposed on one set of citizens by the carelessness or selfishness of another—is also unsocial.

THE aim of educators—and first and foremost of parents—should surely be to enable children to find and accept true limits without fear or hatred. The early progressive educationists were wise in insisting that the young child can learn much from the limitations imposed on him by the physical properties of matter—the hardness of stone, the toughness of wood, the malleable inadhesiveness of clay, the adhesive non-malleability of glue. The young child needs very varied play material and can for the most part learn his own lessons from it, though he needs help even here, lest his struggles with some recalcitrant property end in rage and frustration. Love and laughter can help even that fierce individualist the two-year-old in his efforts to be himself.

It now seems as though some of the early progressives held back too long in coming to the

help of the child. 'Mother knows best' is perhaps one of those truisms which should never be stated. But it should surely be true. The adult should know more of the possibilities, limitations and purposes of life than the child. When the child challenges an adult dictum, the dictum should perhaps be revised, but not cravenly discarded. A child who cannot feel a reasonable confidence in the wisdom of his elders, who cannot refer his immature standards to any measuring-stick but his own wants, has little chance to accommodate himself to those abstractions of community living, authority and justice.

IN educating children for democratic citizenship we have a two-stranded task. We have to help them to be cheerfully themselves and also to accede to the will of the majority. They must feel and think as individuals, but they must be ready to act (or to withhold action, in the case of a minority) as members of a group.

This ability to pause a moment before action—so that action may be concerted for greater efficacy or abstained from in the public interest, is an acquired characteristic. It is necessary to all communal living. But its acquisition is not without danger. Sometimes the pause between thought and action is so prolonged that action seems futile and the citizen becomes permanently 'well meaning' but ineffective. Sometimes, in fear or disgust at this tendency in himself, he will force himself to over-ride thought and plunge from feeling into action. This may explain why the 'thoughtless' and the over-intellectual tend to meet in political extremism. Sometimes, too, the feeling and thinking may be themselves contaminated by fear or hate, so that the ensuing action, though reasonably deliberate and even concerted, is anti-social. One example of this is the tendency, apparent in most democracies, to transfer capital and curtail production at the advent of a socialist administration. Such actions are a deliberate refusal to abide by the will of the majority. They constitute an attack on democracy, just as anarchy does.

A society can only be free if its members feel and think strongly enough to be eager to join with others in putting their thoughts into action. Yet if they, with all their fellows, are too

few to carry their point, they must be willing to bide their time till they have recruited more. Their feelings and thoughts should be backed with a good-humoured impatience. If they are backed with hate they will be met with fear. This deadlock of hate and fear, and its concomitant, oppression of an energetic minority, is the chief menace to democracy and the chief barrier to world citizenship.

EDUCATION in citizenship has taken on a fuller and more conscious meaning in recent years. The non-democratic states have hitched their educational waggons to the star of the state, thus bringing fresh vividness and purpose into their schools. Educationists in democratic states, envying this new breath of life, are making great efforts to break down the isolation of the schools from the adult community, discarding some of their academic lumber and bringing their life and discipline more into line with democratic usage.

Much good can come of such efforts and there is room for many more of them, provided always that they are tempered with patience and humour. The putting away of childish things should be a gradual and spontaneous process. To force responsibility too young may have even graver consequences than to withhold it too long. Further, children are so suggestible that we must beware lest, in immunizing against fear and hatred in one direction, we are subtly instilling them in another. 'Heal thyself' is as needful advice to those who care for the very young as to those who care for the sick.

IT is sometimes said that we should enable young people to feel that democracy is a great cause, just as, under different régimes, communism or national socialism are preached as causes. I am not sure that this is true. If, as we hope, democracy proves to be the sanest means of government, there should be no need to flag wag about it. There is surely something neurotic about the man who can live vividly only within earshot of a clarion call. If democracy is the state to which, in spite of animadversions, human history is tending, it should surely be a state *in* which—not *for* which—we can live vividly, for the ends of life should not be pettier than life itself.

History and Citizenship

M. Charles

FROM the twelfth century to the nineteenth, education was a coherent system. Not that the same system prevailed throughout that period, but that at any time within it the educated man had gone through a coherent training based on a certain philosophy and so designed as to produce a definite intellectual attitude. In the thirteenth century the system revolved round theology. The important question which the scholastic philosopher—the ultimate product of the system—set himself to answer was *de veritate Catholicae fidei*. In the seventeenth century the trivium and quadrivium had given way to the humane letters; one system had given way to another—but a system remained. The world from being a unity, if a somewhat ideal unity, of the Church, had been dismembered into churches, and a complexity of nations had replaced the old feudal internationalism. Nevertheless, although new empiricism might replace the old scholasticism, so that both within and without men faced ‘divided and distinguished worlds’, still to them as to Sir Thomas Browne, man was the true and great Amphibian; no world was alien to him; nay, he could contain them all in himself.

Even at the close of the nineteenth century, when those worlds were extending ever wider and wider, so wide as altogether to exceed the compass of the mind trained in either humane or polite letters, yet it was hoped that a successor would arise to the gentleman of letters—the man of science. The man of science is amongst us; but he has not provided the type of the age, nor science the school. In part this is because science has grown so fast as to be a system by itself. To accept it as the school of the age would mean rejecting in a large part the humanistic tradition of past generations. Like all our ancestors we must find some synthesis of past and present. And that will be difficult. No longer does knowledge grow of itself into a shapely tree; it has spread and become a forest, which we divide up. One

child, one tree. Occasionally there are General Knowledge classes, by way of a rapid tour of the forest as a whole. Then we wonder that the wretched children when they become citizens, cannot see the wood for the trees.

Mr. E. M. Forster once took as the text of a novel the words ‘connect, connect’. They should be written up in every school, in every library, in every classroom, that the school may remember its intention, the child his need, and the schoolmaster his aim. Until recently, as we have seen, knowledge and education were each a whole. Now knowledge has broken up into subjects and education has become a collection of subjects instead of the achievement of a synthesis. What synthesis there is, is moral rather than intellectual, and directed to the production of a ‘public school man’ rather than a man of letters. Connection is no longer inevitable, it must be conscious. Something must be found which will fuse that heterogeneous collection of subjects into something more coherent than a row of subjects in School Certificate. The ‘public school’ type, being an abstract from a ruling caste, can hardly serve as the model for the whole citizenry of a democracy.

It is because we aim at educating for a democracy that those words ‘connect, connect’ assume such an urgency. Connection, intellectual co-ordination, is essential to any democratic citizen. No man who cannot co-ordinate what he knows and what he believes is fit to take part in the government of his country. Here we come at last to the title of this paper. We have to find some co-ordinating link, some framework into which we can fit our subjects, now that theology has become bigoted, the humane letters, dead languages, and science as discrete a set of territories as any other sphere of knowledge. I would suggest that this framework should be history.

Not that children will not be good citizens if they do not know the dates of the battles of the Wars of the Roses. I heard the other day

a class of children who when asked what they were doing that term, replied with one voice, 'Stone Age to Stephen'. Alliterative unity is not enough. One suspects that those children are growing up with the conviction that there was little history about the Stone Age, and far too much about Stephen. Obviously history of that kind is no framework at all, but merely another 'subject', and one that splits with alarming facility into innumerable more subjects—political history, economic history, political theory, English and foreign (with the foreigner's alarming and unfamiliar corollary, Foreign and English)—there is no end to them. There is very little connection about all this, and altogether too many diverse and distinguished worlds.

History in the education of the citizens of a modern democracy should be the stream into which all tributaries flow. The study of history should make impossible the evolution of that monster first described and identified by Mr. Stephen Potter, Eng. Lit.; Eng. Lit. and Eng. Hist. should coalesce into the life of the English people. If we must deal in labels, perhaps they may destroy one another's virulence if considered together. At least it should be impossible to remember the Industrial Revolution without the Romantic Revival, or the Reformation without considering too the question of the continuity of English prose, nineteenth-century Imperialism without a glance at *The Origin of Species*.

The study of history should teach the young citizen that it is impossible to mark off the life of a nation into compartments, neatly labelled and docketed. The contents so frequently overlap and so many cross-references are required, that the compartments might as well be abandoned from the start. What is important is the life of man and the development of society. The uneasy (and too often well founded) suspicion that in doing 'the Stone Age to Stephen' we are passing as rapidly as may be from one subject to another quite different one, should never arise. In the Stone Age as in the twelfth century the problem is the relation between man and his environment, and between man and man. In a word the problem is the history of society.

Accordingly, the young citizen should begin

to suspect that if Burke and the French Revolution, Pope, humanitarianism, the rococo and the industrial Revolution are all in some way interconnected in the Eighteenth Century, then it is likely that similar connections exist in the twentieth; and further that if he, in his capacity as historian, can build up in the eighteenth century a coherent synthesis of political theory, economic history, the history of Art, Eng. Lit., and plain History, then if he sets about it in the right way, he can very probably do the same for the problems that face him in his capacity as citizen in the twentieth century.

It is said on every side that the struggle to-day is between democracy and dictatorship, that the choice lies between these two. It might be suggested rather that the choice lies between two kinds of citizen. On the one hand there is the citizen who will accept the delimitation of his functions; who submits when he is told that such and such are questions of politics, such and such of religion, such and such of economics—and that politics is the business of the politician, religion of the theologian and economics of the economist; whereas his, the citizen's business is to record his vote, when he is asked, and not worry his head about other people's business. On the other hand there is the citizen trained to take his part in a democracy. He, I would suggest, is unlikely to listen when told to attend to his own business. If he has been trained in the study of history he is unlikely to believe that the present any more than the past is a miscellaneous and disconnected jumble of subjects. He will probably consider himself as competent, if he sets about it in the right way, to form a judgment of the present as on the past.

We have repeated twice the proviso 'if he sets about it the right way'. That clause covers two conditions. The first is that the citizen should have acquired from the study of history an attitude of mind; the second is that he should realize the limitations of that attitude. Every exercise in historical judgment involves selecting and testing an hypothesis, which, like any valid hypothesis, should embrace all the known facts in its domain. Some such wide hypothesis is essential if the citizen to-day is to have an attitude of mind, in the sense in which the

citizen of the medieval world had an attitude of mind—if he is to have an adequate framework into which to fit his ideas, and within which to gauge the problems on which he must make up his mind as a citizen. But, and here we come to the second condition, any hypothesis must be rejected scrupulously, and immediately if it prove inadequate. The citizen educated in the study of history might, for example, test the racial theory of historical development; if the theory failed the test, he would feel bound to discard it as untenable.

How then can we ensure that the citizen, having already his conception of the development of human society as a coherent whole, will reject any specious or ill-founded theory of the principle of that development? I would suggest a much wider study than is usual of the *writing* of history. Surely it is not impossible, or even difficult, for a boy or girl to realize how close is the resemblance between the history of Thucydides and the tragedy of Euripides; it is obvious enough that the same spirit informs Voltaire and Gibbon—and, one might say Bernard Shaw and J. B. Bury. It sounds obvious enough; but how many boys reading Macaulay know why Macaulay was a Whig historian, or even that that was what he was? And if a touch of over emphasis or a Victorian purple patch in Macaulay may have caught their attention, how many have been

warned that similar limitations and historical parochialism are to be found, to a less exciting but perhaps more insidious degree, in the colourless text books of the classroom?

In every age, then, there is one question which the man of that age asks above all others. The educational system should—and owing to the coherence of the body of knowledge then available, from the thirteenth to the nineteenth century did—produce in him the attitude of mind best able to find the answer to his question. Knowledge is now shattered into so many different parts that to build that coherent system is harder than it has ever been. But a consideration of the main problem of to-day suggests a solution. The problem that faces the citizen to-day is above all social—what is the place of man in society, what is and should be the relation between various societies of men? I suggest that an answer is to be found in the study of history; that the study of history and that alone can bind the discordant and disconnected elements of past and present into a coherent whole; and that through the study of history the citizen and the future citizen may reach that hopeful yet undogmatic belief in the organic growth of society, and in the power and complexity of human reason, which may give them the will to demand a democracy, the courage to realize its full implications, and the power to play their part in the democratic state.

The History Book

Vivian Ogilvie

and the Citizen

IT is becoming clear that three ideals which many of us hold dear—peace, freedom and truth—are closely linked together. Those who attack one, soon begin to attack the others; those who aim at securing one, have eventually to serve the others. A good citizen must, I submit, hold himself bound to pursue and promote all three. If he regards war and violence as good things, if he wishes to see other men's liberty restricted to the measure of his desires, if he is indifferent to truth and willing to

suppress it in the interests of something else, he may be a good partisan, but he is not a good citizen. For a good citizen is one who is doing his best to help forward the advance, not of an exclusive group, but of humanity; and the gradual emergence as ideals of, first, truth (Bacon, Galileo, the growth of science), then freedom (the Rights of Man, the American and French Revolutions, the abolition of slavery, the working class movement), and latterly peace (growth of arbitration, pacifism, League

of Nations), constitutes the spiritual advance of humanity in modern times. Those who work for them are moving with the current of history; those who oppose them are pitting themselves against it.

An education which sets out to make good citizens must take account of all this. We have no space here to justify or elaborate the position just stated, but, bearing it in mind, let us pass on to our specific subject. Do history textbooks contribute as they might to the development of good citizenship? If not, how must they be improved?

In what follows I am drawing conclusions principally from a recent examination of English history books in which I took part. My experience also extends to a certain number of German and French books, and it is only fair to state that I have found much graver faults in these latter than in even the worst of our own.

The newer English textbooks are often very good indeed; unfortunately many of the older or more traditional ones still in common use are bad. The best that can be said for them is that they are futile rather than vicious. They do not tell what an intelligent child would wish to know. They are, however, mischievous in so far as they perpetuate certain traditional attitudes which fall below the best moral standards of to-day. They read as though their authors had digested the words of Anatole France: 'Historians copy from one another. Thus they spare themselves trouble and avoid the appearance of presumption. . . . If you want your book to be well received, lose no opportunity for exalting the virtues on which society is based—attachment to wealth, pious sentiments, and especially resignation on the part of the poor, which latter is the very foundation of order.'

To those who are using the better new books, this may sound unlikely. I can only assure them that a large number of the older books are in actual use, and that some of the new books follow a bad tradition. Such books do apparently copy from one another, instead of going to first-rate and up-to-date authorities. They follow tradition in recounting mainly political and military history and giving excessive prominence to kings and bygone

wars (e.g. numerous plans of mediæval battles). They include very little cultural or social history, and practically no economic history. Their space is often ridiculously apportioned; many, for instance, treat earlier times so fully that they have to scamp the eighteenth and nineteenth centuries. They pick out absurd points for attention; one popular book devotes most of its one page on the acquisition of India to the Black Hole of Calcutta.

A HISTORY book should prepare the young citizen to understand the why and the wherefore of the world and his own country. Recent times are much more important than ancient times, and the ordinary doings of any age—its day to day social, cultural and economic pursuits—are at least as important as the abnormal events. To understand the industrial and social developments of the past hundred and fifty years is indispensable to intelligent citizenship. To know the causes of the war of the Spanish Succession or the family tree of Henry VII is not.

Professor Eileen Power has put forward a good example of this lack of proportion. All English histories mention that Charles I lost his head in 1649. Does any school history mention that in 1645 the turnip was introduced to England? Yet the turnip has had no less effect on our history than Charles's execution. By providing a new winter crop it gave the country more bread and more meat, since the farmer no longer had to leave a third of his land fallow nor kill off cattle every autumn for lack of fodder. The turnip made possible the immensely increased production of food which enabled England to feed its much larger population and hold out during the Napoleonic war. In fact, 'the battle of Waterloo was won upon the turnip fields of Townsend'.

How should a historian select from the vast store of available material? 'There is a very simple principle', says Professor Harvey Robinson, 'by which the relevant and useful may be determined and the irrelevant rejected. Is the fact or occurrence one which will aid the reader to grasp the meaning of any great period of human development or the true nature of any momentous institution?' Applying this test, we should omit many traditionally important

events and persons, and put in many that are usually ignored. The result would not be flattering to politicians, who in their day probably thought themselves of more consequence than a mere Shakespeare, George Fox, Karl Marx or Pasteur, but it would help us to pick out the significant features of human development.

Of course, I do not for one moment suggest that history should leave politics on one side. It is possible to exaggerate the principle of Green's *Short History*. The ordinary doings of the bulk of a people are essential history, but the fact remains that it is high politics and not ordinary life which shapes its destiny. From an intelligent study of political history the student can derive a valuable insight which will help to make him a conscious and understanding citizen. It will, in Seeley's phrase, 'modify his view of the present and his forecast of the future', for the true problems of history are the problems that are still alive, still current politics. The trouble with conventional history books is that, with all their concentration on political history, they have not provided an intelligent study of it. They have too often merely catalogued events without perspective, and when they do survey a period or movement they tend to do so from the standpoint of the ruling classes—a standpoint whose adequacy decreases as we approach our own day. Frankly, there are few school histories which deal fairly with the working-class movement, and some imply that the workers never have any real grievances, but are always stirred up by unscrupulous agitators. For example, one elementary book, by a university professor of history, attributes the strike of 1926 solely to 'fomentations by the Soviet Government in Moscow'.

THESE considerations lead on to the most serious fault of school histories. Until recently almost all have been written from a narrowly national, and often nationalistic, standpoint. It is impossible to rest in the history of single peoples, without distorting events. It often happens that one's own country plays a subsidiary rôle in some movement of wider scope. In the Roman occupation of Britain it is Rome that is important, not Britain. In the

Danish invasions, England is part of a bigger story. The same is true of the beginnings of the British Empire. Yet historians have pandered to the posturing vanity of nations by putting their own country in the centre of every scene. Accounts of the Battle of Waterloo in French, English and German school histories hardly seem to refer to the same engagement.

The more history concerns itself with social, economic, intellectual, artistic and spiritual developments, the more impossible does it become to stick to a national standpoint without barefaced lying. For one thing, as Dr. Power points out, 'the likenesses between different nations engaged in the pursuit of the normal are infinitely greater than their differences'. For another, these great lines of development are essentially international. They are world history, for the real heritage of our race is the co-operative achievement of many nations and is enjoyed by many nations. Nationalism in history is the counterpart of the Ptolemaic system in cosmology.*

I could quote from text books of other countries some astonishing examples of narrow nationalism, patriotic conceit and hostility to their neighbours. At the present time Germany and Italy make it their policy to inculcate a fervent nationalism (combined in Germany with racialism) by means of a thorough-going falsification of facts.† It will be more wholesome for us, however, to see what some English text-books do. To name those which I have examined would be unfair, for they are certainly not unique; I shall merely summarize some common faults.

One mischievous trick is to apply a double standard of morality to similar actions, according to who did them. This is especially frequent in discussing the acquisition of territory. When others do it (e.g. the Partition of Poland), they are called 'robbers' or described as actuated by greed; when we do it, we are 'compelled to assume political power by the bad

* May I recommend two stimulating pamphlets: *The Unity of Civilization*, by Dr. G. P. Gooch (Ethical Union, 12 Palmer Street, S.W.1, 2d.), and *Syllabus of Lectures on International Relations*, by Dr. Delisle Burns (League of Nations Union, 3d.).

† cf. *A Nazi School History Textbook*, with a foreword by Professor Ernest Baker (Friends of Europe, 122 St. Stephen's House, S.W.1, 3d.).

native administration'. Harshness and cruelty are also judged differently. International law is generally mentioned to reprove some other country. For instance, interference with neutral shipping by ourselves during the Napoleonic wars and by Germany during the Great War is very differently judged.

The causes of even remote wars in which this country was engaged are often given one-sided treatment. Quite a number of books make no question, in detailing the causes of the Hundred Years War, of the validity of Edward III's claim to the French throne. Several books put a wrong complexion on the renewal of hostilities in 1803 by omitting to say that the British were at fault in not evacuating Malta as they had agreed to do in the Treaty of Amiens, and that the declaration of war came from England. The causes of the Boer War and still more the Great War are often unfairly stated. A large number of books assert explicitly that 'Germany willed the war', and proceed to a highly inaccurate account of the weeks following Sarajevo, omitting such facts as Bethmann Hollweg's desperate efforts

from July 28th to restrain Austria and promote Austro-Russian negotiations, and the general mobilization of Russia. The excuse may be offered that some of these books were written when passions were high and many facts unknown. This is true, but why do publishers reprint these books uncorrected and why do teachers use such defective material?

These two types of fault occur chiefly in connection with wars and are the natural consequences of obsession with war. Unfortunately this obsession is not realist enough to include a description of the suffering and useless destruction caused by wars, nor yet the cost of them. The story of the Great War is incomplete without the bill, which we shall be paying for years to come.

Another fault is the practice of generalizing about the character of other nations. Strangely enough they seem to vary in virtue according to whether they are for the time being our enemies or our allies. We, on the other hand, are consistently remarkable for our fine qualities—the dogged courage and resourcefulness of our race' and so on, not to mention that silent modesty which our press and public speakers so eloquently eulogize. Of course, all such generalizations are nonsense. The fact of the matter is that nations do not differ in character from one another anything like so widely as individuals differ from one another within any one nation. No one has the right to label another nation 'brutal', 'cunning', 'grasping', or his own 'noble', 'courageous', 'upright'. These things are done for a purpose, and that purpose is neither noble nor upright.

THESE faults in history books are bad education for citizenship. They are inimical to truthfulness, modesty, generosity, a sense of proportion and a sense of humour. True history serves the cause of true patriotism, which can learn from blame as well as from praise. A true patriotism will labour to destroy the evils from which we suffer—ignorance, disease, poverty, exploitation, ugliness, hatred; a false, will labour to cloak them. A true patriotism will face facts, including the favourable facts about other nations and the unfavourable ones about our own; a false, will select the pleasant facts and add a generous admixture of flattering

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fictions. A true patriotism will welcome the contributions made by other nations to the advance of humanity; a false, will belittle or deny them.

To be precise, what principles must guide the writer of a school history?

(1) There must be no demonstrable falsehoods, including the indirect falsehood of suppressing uncomfortable facts. This demands study of up-to-date authorities and recent research.

(2) There must be no 'double morality'.

(3) General judgments of national character must be avoided, and moral valuations must be based on relevant juridical principles.

(4) On war the whole truth must be told, 'scars and all'. There must be no glorification of conquest.

(5) There must be no chauvinism, no attribution to one's own country of infallibility, a monopoly of any virtue or a monopoly of great men and achievements.

(6) Special care must be taken to be exact and impartial where the prestige of one's own country is involved, e.g. for England, the Hundred Years War, the American War of Independence, the development of the Empire, the Great War.

(7) In the selection of facts prefer those events which resulted in progress for humanity, thus giving most space to the history of civilization. Some wars have indeed promoted international contact, but the chief advances have been made in peace and under civil government.

(8) In the choice of persons judge their importance by their influence on later history rather than by contemporary estimate.

(9) Beware of attributing progress solely to the deeds of outstanding men and women. All forms of honest work have contributed to the advance of humanity.

In the years following the war many persons concerned themselves with the purging and improvement of school textbooks—teachers' organizations in various countries, Trade Unions, women's organizations, the League of Nations, the Carnegie Endowment, etc. Valu-

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able inquiries and proposals were made, some of them issuing in tangible results. It is pleasant to recall that in Germany, where Article 148 of the Constitution of Weimar included 'the cultivation of the spirit of international reconciliation' among the aims of education, one of the most thorough and impartial inquiries of this kind was made by the distinguished historian, Siegfried Kawerau.

To-day, amid a general reaction, such work is pushed to one side almost everywhere. But that it will be resumed when saner times come again, there can be no doubt. The responsibility of the individual teacher remains none the less, to choose well the instruments which will help to make good citizens of the world.

Select Bibliography of Inquiries.

A Bibliography for Teachers of History, with an introduction by Eileen Power (Women's International League, 1919. Methuen, 1921).

Enquête sur les livres scolaires d'après guerre (Carnegie Endowment for International Peace, 1924).

J. F. Scott *The Menace of Nationalism in Education* (Allen & Unwin, 1926).

Siegfried Kawerau, *Denkschrift über die deutschen Geschichts- und Lesebücher* (Hensel, Berlin, 1927).

La Revision des Manuels Scolaires (League of Nations Institute of Intellectual Co-operation, 1932).

Economics and Citizenship

R. L. Hall

Fellow of Trinity College, Oxford

EVERYONE will agree that a good citizen is one who collaborates with the members of his group, be it his city or his nation or the rest of mankind; one who pulls his weight. But there are many possible opinions both as to how he ought to collaborate towards reaching a given end, and as to what that end should be, so that a man who is a good citizen to those who think as he does will be considered a misguided or malicious meddler by his opponents.

Economic actions are those which are directed towards freeing us from the pressure of scarcity; for most of us it is a pre-requisite of all desirable activity that we should have an adequate supply of food, shelter, and leisure, and some access to the material accessories of self-development. The character that is able to lead a full and satisfying life in conditions of poverty is unusual, and it may be assumed that we all wish to see everyone assured of enough material comfort to allow of his making what he can of himself in whatever direction he wishes. What can the individual do towards bringing about this state of affairs? He has a double responsibility; in his own everyday actions, and in the public policy which he supports, a responsibility involved indeed wherever collaboration is required.

As regards our own actions, we depend on the common stock of wealth, and should contribute what we can towards it; the idle man is taking out without putting in. We are likely to contribute most efficiently when we do the work for which we are best fitted, and there is some presumption that in a capitalist society this will be the work for which we are best paid. But we shall not be contributing as much as we are receiving if we take advantage of the weakness or the ignorance of others: and since incomes do not correspond to needs, it is likely that we shall contribute more by satisfying the wants of the many than of the few. If we can be sure that we are really helping others and not imposing our ideas upon them,

we can do a great deal by doing for them what they could not afford to do for themselves at all, as is plain from the work of voluntary agencies which assist or educate the community.

The wealthier the individual, the more influence will his actions exert on his fellow-citizens, both in the getting and spending of his income. If he is an employer, his first duty is to be successful, for otherwise he will be ruined and cease to give employment: but he has great responsibilities to the public who consume his products and to his employees who have the conditions of their lives determined by him to a large extent. Yet it is usually good business to be a good citizen, for the public support those who do well by them, and the good employer is likely to have efficient and hence profitable employees. The employee, as has been already observed, should try to find that occupation in which he will use his own abilities best: and once there, he should *do* his best, in the interests of the community as well as because this is an implied term of his contract. If he belongs to an organization within the State, such as a Trade Union, he should not lose sight of his general responsibilities as a citizen in his loyalty to his immediate group. In our economic, as well as in our other activities, we have often to face this problem of conflicting loyalties.

The rich man who chooses to do nothing at all depends on the labour of others for the means of his idleness, and leads a useless and generally empty life. But he has a special opportunity to contribute some unpaid service to the community, though in the absence of the monetary test of demand it is more difficult to know where to be of most use. Finally, there is the possibility for all with large incomes of using them to produce more equality, since we get more from a given quantity of wealth if it is distributed more or less equally: though here too some discrimination is necessary, and

it should not be assumed that all charitable causes are necessarily beneficial. For example, it is now realized that extreme caution is necessary in introducing what we should regard as benefits to native races, if their whole balance is not to be seriously disturbed. Or when we move people from slums, we should be sure that they will not then be under-nourished as a result of the higher rents they have to pay.

All this is obvious: the good citizen will make his contribution, whether he earns his living or not, by going where he is most wanted and by doing as much incidental good and as little incidental harm as possible. But his responsibilities are not discharged by his immediate contribution, and he must also choose a policy, and advocate either the continuance or the modification of the economic system in existence. It must be admitted that he will find this extremely difficult: he will be bewildered by the variety of the arguments of those who wish for his support, and by the differences of opinion among the experts whose advice he seeks.

From an economic point of view, the state of the world can be improved by making economic goods more plentiful, and by sharing them out more equally; there is a strong presumption that equality will allow us to realize more of the potentialities of wealth than inequality, whether as between individuals or nations. Thus we ought to aim at a policy which will make for greater efficiency of production and distribution, instead of submitting to the argument that these are incompatible because the stimulus of inequality is necessary to make us do our best.

As for the individual, so for the community: we should do whatever we do best, and co-operate as much as possible. The world to-day is very efficient technically, and is capable of producing enough in a modern country to provide everyone with the means of an adequate existence. But we do not use this knowledge at all efficiently, and our present economic system is a wasteful one. For various reasons there are a great many restrictions on the use of resources, through monopolistic practices, misrepresentation, barriers to trade, and the periodic alternations of boom and slump which lead to mis-directed production and the under-employment

of labour and capital. We should be well advised, then, to support every effort towards a more intelligent control of our system: towards the removal of restrictions on production and trade except where these are in the general interest, and towards securing a more even course of industry.

The old ideal of no restrictions has been discredited and the state to-day interferes in economic life at every turn, protecting the weak against the strong, doing things for us that we cannot or will not do for ourselves, and redistributing income through taxation and the social services. Changes in the underlying conditions of demand and supply cause disturbances while they are taking place: if consumers are buying more cars and less pianos the piano making industry will be depressed, although it is advantageous to us all that we should have what we want now rather than what we used to want. But in order to alleviate disturbances of this kind, there is now a tendency to restrict the course of industry in a way which benefits particular sections at the expense of the community as a whole and there is always the possibility that those who gain directly will argue that the national interest requires more interference than is actually the case. We should scrutinize with care any proposals for giving to any bodies of individuals the right to impose on us what terms they consider desirable.

Governments nowadays, including our own, sometimes give the impression that they believe that everyone should be guaranteed a profitable price for whatever he chooses to produce or an adequate wage for whatever work he feels inclined to do. This can be seen very plainly in England in the case of milk and other agricultural products, in the coal and in the road transport industries. Under the milk marketing scheme, for instance, the price of milk to the ordinary consumer is fixed at a figure which is very profitable to farmers, who naturally produce milk as a result. This increases the supply to more than can be sold at the price, and the surplus is sold at a much lower price to manufacturers than that fixed for the general consumer. Yet milk is a necessity, especially to children and to expectant and nursing mothers. The Ministry of Agriculture

and the farmers interpret their loyalties in too narrow a sense.

Nor ought we to regard only our national interests. The principles of doing what we do best and of equality, both lead to the view that more international trade would be of immense benefit to the world, through raising standards of living and indirectly because nations would be more content as a result. At present we are all bad neighbours in the international sense, and we all suffer through losing the advantage of specialization. But the poorer countries, and those badly off for natural resources, suffer most and constitute irritating elements from a political point of view. It is not necessary for every nation to control its own markets, as is suggested by those which have no colonies: but it is important that everyone should be able to buy and sell in the markets of the world on equal terms, and rich countries, like rich individuals, have duties which arise from the fact of their wealth.

Lastly we have the most difficult problem of all, that of altering our system so as to give a more equal as well as a more intelligent use of what we have. Some individuals, like some nations, are much better off than others: and in order to have anything like equality of opportunity, an almost fundamental change in the

social order is needed. We are continually making changes in this direction, and the worst evils of poverty have been overcome: we have compulsory education, health and unemployment insurance, and old age pensions. But it cannot be doubted that we are efficient enough to do more than this, and the good citizen should try to find some way in which our productive mechanism could be used to the advantage of the community in a more equal way than is at present possible. Yet we cannot just get rid of our present system, for if the result were chaotic, as it might be, we should be even worse off than at present. We have to keep the economic machine running while we are altering its design, and construct at least as fast as we destroy. The spirit of competition and the rewards of inequality do provide an incentive which makes the individual efficient, and ill-considered effort might send us back instead of forward. Perhaps the most urgent economic problem of the future is to substitute the motive of co-operation for that of competition, to give to succeeding generations the will to do as much for the common good as this one does for its own. We all have social instincts as well as individual ones: but somehow in our present environment we tend to get the emphasis in the wrong place.

Education for Citizenship in Exile

Norman Bentwich

Honorary Director for Emigration and Training, Council for German Jewry

IN the last chapter of his *History of Europe*, Mr. H. A. L. Fisher observes that one of the outstanding features of our time is the exile of masses of citizens from their country on political and racial grounds. There has been nothing of the kind since the expulsion of the Jews and the Moriscos from Spain in the fifteenth and sixteenth centuries, and the migration of the Huguenots from France a little later. To-day it is estimated that over one million men, women and children have been torn up from their homes and are refugees in a strange land. Most of them are Russians who fled or were expelled from the Soviet Union;

but there are also over 100,000 Armenians who fled from massacre at the end of the World War, tens of thousands of Germans, Jews and non-Aryans, who fled from the National Socialist State since 1933, and lastly, some thousands of fugitives from Totalitarian domination in Italy, Spain and other lands. There was, indeed, in the post-War period, a larger migration of population than any of these; the transfer of the Greeks in Asia Minor to the Greek Kingdom. But though they were exiled from their homes those fugitives turned to what was spiritually a fatherland, and had not to suffer the hardships of statelessness.

What is peculiar to the refugee problem of our day is that these large groups are in a stateless condition, deprived of the legal and social protection of any State, of the security of a home, of the associations of their families. Juridically, they are in the condition of outlaws of the Middle Ages, at the mercy of any gust of national passion in the country in which they sojourn precariously. But the moral difficulty is still greater. They have no roots. They feel themselves strangers, they are self-conscious, and their sensitiveness is inevitably exaggerated by the knowledge that they are often unwanted guests. All too often they have to pass from one country to another, the waifs and strays of the international society.

It is obvious that the education of the children of this abnormal society offers peculiar problems. There is a grave danger that, unless some element of large humanity enters into the upbringing of the children, they will, when they grow up, cherish subversive tendencies, feeling themselves the victims of an unjust society. This danger has, indeed, been recognized by the international society organized in the League of Nations; and that great citizen of the world, the late Dr. Nansen, moved the Governments' members of the League to adopt a statute which assured to the Russian and Armenian Refugees a minimum of human and social rights. In practice, then, most of the Russian and Armenian children who were scattered among the nations have been able to attend the State schools of the countries in which they reside. Several countries, too, have recognized the value of absorbing the alien element into the body politic, and eased for them the conditions of naturalization.

The more recent problem of exile, however, that of the hundred thousand who left Germany, has offered special difficulties, both because it was composed of those who had reached in Germany a particularly high level of social and intellectual life, and also because it was recognized from the beginning that most of them could not expect to be absorbed in the country of temporary refuge, but must there prepare the children for a new life in some country overseas. On the other hand, the German refugees had two advantages over the other bands of exiles. First, they found in the

countries of their sojourn Jewish and Christian communities which felt special responsibility and sympathy for them; and secondly, they included many educationists of large experience and ideals who founded schools that should meet the new needs of the homeless young generation. Some of these teachers brought with them ideas of an education designed to foster a sense of world citizenship, as well as to fit boys and girls for a simple productive life. Several schools have been founded by them in this country, not only for the children in exile but also for English children whose parents welcome the possibility of an education with that special bent. One, which is for boys, has been planted in the north of Scotland. It is directed by a teacher who in Germany was famous for his efforts to combine the best of the English Public School system with modern German ideas as they were developed before the Nazi Revolution. It is one of the features of his outlook that public schools should turn themselves into strongholds of fitness for the counties in which they are placed. Applying the saying of Jaurès, that nations are the treasure-houses of humanity, he declares that counties are the treasure-houses of nations. With this idea he proposes to attach a day school to the boarding school, to throw open training facilities and training instruction to every boy who wants to avail himself of them; to run a school-farm with courses for boys who have left school and wish to become farmers, and to develop a centre for sea scouts open to day-boys from the district. That is a new conception of the Public School, which, if it is achieved, will bring it into closer relation with the life of the people and also fit the boys more fully for citizenship. It is another feature of his outlook that the boys should be in touch with wild nature. 'The life of high hills and the life of the sea are guardian angels in the period of adolescence. He who has tasted the conquest of mountains and rough seas loses the taste for that kind of conquest which is bound up with the ruin and humiliation of others.'

Another school for boys and girls is planted in the heart of the County of Kent. A third, also for boys and girls, is placed in another lovely setting of the English countryside, in

Surrey. Here in these characteristic British landscapes the German exiled children, mingling with the children of the country, should be able to imbibe the sense of freedom, and acquire also some sense of membership of the larger human society, that will fit them for life, whether in the country in which they are educated or in some other land of emigration and adventure. Other schools have been established in this country by English and German teachers together, and attract a certain proportion of German children. But far the largest part of the children of German refugees are distributed in English schools in all parts of the country. They go to public and private schools, and share the life of the school community. They have to assimilate the ideas of the new environment. In that there may be some loss of their own special characteristics; but on the other hand they adjust themselves to the new conditions in which their life is to be lived, and contribute qualities of method and discipline which are so highly developed in their native country.

The contribution which was made by the Huguenots to the intellectual as well as the economic life of many countries is remarkable; and it is likely that the historian of social conditions in the future will be able to record an equally notable contribution made by the wide distribution of German and other exiles. The very fact that this German offshoot is in and not of the country to which it has turned for a new home will endow many among them with a clearer outlook on national and international questions than is common amongst boys and girls whose youth has been more tranquil.

Special schools have been started by German educationists in several countries in Europe as well as in England. Notable among them is one conducted with a Socialist and international outlook, according to the ideas of Professor Nelson of Göttingen, which has been transferred from Germany to Denmark. Of wider scope is the distribution of German children, for whom life with their own family in Germany was impossible, in sympathetic homes in other countries, to be fitted there, it is hoped, for permanent settlement. But the educational movement which affects the greatest number of exiles is the vocational training that is

organized for German Jewish boys and girls and young men and women both in Germany and abroad. It was apparent from the beginning that a great part of the young generation in Germany would have to emigrate if it were to have any chance of a free self-respecting life, and would have to be prepared to engage in simple productive occupations in the country of emigration. The marked intellectual and commercial bent of German Jewry, which induced concentration in the liberal and commercial callings, had to be radically corrected.

Since 1933 some thousands of young men and women between the ages of 18 and 35 who were previously engaged in these callings have undergone courses of retraining in land work or in artisan trades. In each year, too, a considerable and growing proportion of boys and girls finishing the elementary school have been drafted into training centres where they remain for two or three years until they are fitted to emigrate. Another considerable but diminishing group have been apprenticed with peasants and with industrial masters to receive a practical training. That group is diminishing because it has become more and more difficult for an 'Aryan' farmer and master in Germany to receive non-Aryan apprentices. The end in view is always emigration, because there is no prospect of absorption in Germany. Besides the vocational training the students receive courses in the language and history of the country in which they hope to settle. For the great majority that country has been Palestine; and there has been an extraordinary enthusiasm in the young generation, training and retraining for acquiring a knowledge of Hebrew and of Jewish history and literature. That, however, cannot be regarded as an education of exiles, because of the deep moral and spiritual attachments which bind Jews everywhere to the land of their ancestors and their history. The feeling for Palestine, the consciousness of belonging to the Jewish people, had indeed been weakened in German Jewry. But the feeling was resurrected with extraordinary rapidity and intensity in the moment of trial. Yet for a certain number of those who are looking for a new life outside Germany, not Palestine, but another free country is the chosen goal. That is pre-eminently the case for those young men and

women who reject the national ideal and aspire to an international outlook. They fear that in Palestine they might be changing one exaggerated nationalism for another, and so they wish to go to the United States or a British Dominion or South America, where they may foster their outlook without national prepossessions. But with them, too, the ideal of back to the land and back to the hand is strong; and at the same time they are anxious to retain a kind of German corporate life in exile by emigrating as a group.

The activity of training and retraining for the simple life is pursued outside Germany by the young German generation with the same thoroughness and ardour as within Germany. It is most signally achieved in Palestine itself, where during the last four years some 40,000 of those driven from Germany, that is, about one-tenth of the German-Jewish community, have found a home. Of that large number over half are children and young men and women below thirty years of age, and of them again a large proportion are training in schools and in agricultural groups to be the pioneers in a new fatherland. The change of place is accompanied by a spiritual regeneration; and one may hope that the hard experience in their country of birth will give them a broad and tolerant outlook in their country of adoption.

Nearly 1,000 young men and women have, too, been placed by the Organizations in Germany as apprentices or in training centres in European countries of refuge. For some of the groups life is hard and Spartan; when they are placed with the peasants in Luxembourg, Italy and Jugoslavia, and share their simple standard of life. For others the lines are cast in more pleasant places when they live with the more civilized and better educated farmers in Holland and Denmark, and imbibe there the practice of cleanliness, orderliness and co-operation which distinguishes the landworkers of an equal democratic civilization. Others again carry out their training in a special centre for German Refugees such as is established in Holland in the training village of Werkdorp in the reclaimed land from the Zuyder Zee, or in a farm on the borders of Luxembourg and France at Altwies, which was once a place of sojourn of Victor Hugo.

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In all these places they not only acquire the professional knowledge which they will need in the land of emigration, but they should at the same time be endowed with a stronger understanding of a common humanity from which they have benefited. They enjoy by force of circumstance that education in a foreign country which is usually the privilege of a small section only of the wealthier classes; and they enjoy it in a manner more intimate and more impressive than is usually vouchsafed to those students of the wealthier classes. They will often have been part of the family in the foreign country; they will have experienced the generous response which is evoked by unmerited hardship and by persecution. Those influences in their education should remove any sense of bitterness which they may feel towards the Government which sought to frustrate their chance in life; and more than that, it should give them that more generous outlook towards peoples of all nations and all creeds which must in the end be the basis of a peaceful international order that in our day is so elusive and yet so essential.

Intelligence and Citizenship— A Prospect

Raymond B. Cattell, M.A., B.Sc., Ph.D.

Psychologist to the Leicester Education Committee;
Darwin Research Fellow, 1936.

THE teacher is the only artist who ignores the quality of the raw material with which he has to work. In the task of fashioning the good citizen he is prone to think most of the educational techniques to be employed, indeed he may positively resent the suggestion that heredity should be heeded, since that suggestion often seems to him to detract from the importance of education as such.

This emotional attitude is as foolish as the antithesis of education and heredity is scientifically misleading. The cloudy idealist who is incapable of taking his eyes from the educational goal overlooks the close organic connection which must exist between the nature of that goal and the heredity endowment of the raw material with which he begins.

Here and there in the field of education the 'pleasure-principle' idealist is brought sharply into contact with the reality of this connection. Such a salutary encounter occurred nearly a century ago, for example, when the pious hopes which were entertained regarding the development which education could bring to mental defectives were shown to be wildly ill-founded. Perhaps the Freudian advances in psychology, which have been the ultimate root of some of the most important new movements in education, are responsible also for a disservice to education, in so far as they have belittled the part played by inheritance or disguised it as an environmental influence of the earliest years. If this is so, it is time for the more slowly progressing laboratory branches of psychology to remind the educator of the hereditary characteristics of which he must take stock before settling educational methods and goals.

The matter is of acute importance at the moment because it is suspected that marked changes are taking place in the distribution of intelligence in our population—and intelligence is *the* mental dimension most determined by innate endowment.

So much of what follows depends upon this generalization that we ought momentarily to digress into the evidence regarding the parts played by nature and nurture in fixing mental capacity. It is of little value to cite instances of brilliant fathers having brilliant sons, or of the converse, for biographical evidence is shot through and through with unknown influences, but the results of precise measurement and statistical analysis during the past twenty years yield the following conclusions :—

- (1) The feeble minded (who are not, like imbeciles, a pathological type apart, but 'normal' variants of intelligences) remain feeble minded whatever influences of environment, through mental stimulation or nutrition, are brought to bear.
- (2) Among children in widely different physical and mental environments the Intelligence Quotient of each individual child remains equally constant.
- (3) Children brought up in the very same environment, *e.g.* orphanages, shew as big variations of intelligence as any other children (except when the parents are selected from one class).
- (4) Identical twins have practically the same intelligence quotient and even when

reared apart no marked difference of I.Q. arises.

- (5) Groups of children given 'intensive education' or special feeding shew the same 'normal' rate of intelligence growth as do control groups lacking these advantages.
- (6) The cessation of intelligence growth at an early age, long before environment has had its maximum effect, points to an innate basis of development.

Further we must take account of such facts as that at least 75 per cent. of the children resulting from the marriage of feeble minded parents are themselves feeble minded, that a correlation of about plus 0.5 is found between mental capacities of brothers and sisters and of 0.73 between the average of the parents and the average of the children. In orphanages the intelligences of the children correlates positively with the intelligence demand of the parental occupations, whilst among children in the uniform environment of the elementary schools the classification of children according to parental occupation yields the same marking order as is obtained from testing the fathers directly.

It would be unnecessary to labour these points and the unavoidable deduction that intelligence is largely inherited, were it not that the strongest political prejudice and counter-prejudice are all too frequently evoked by a simple statement of the view-point naturally accepted by the vast majority of psychologists.

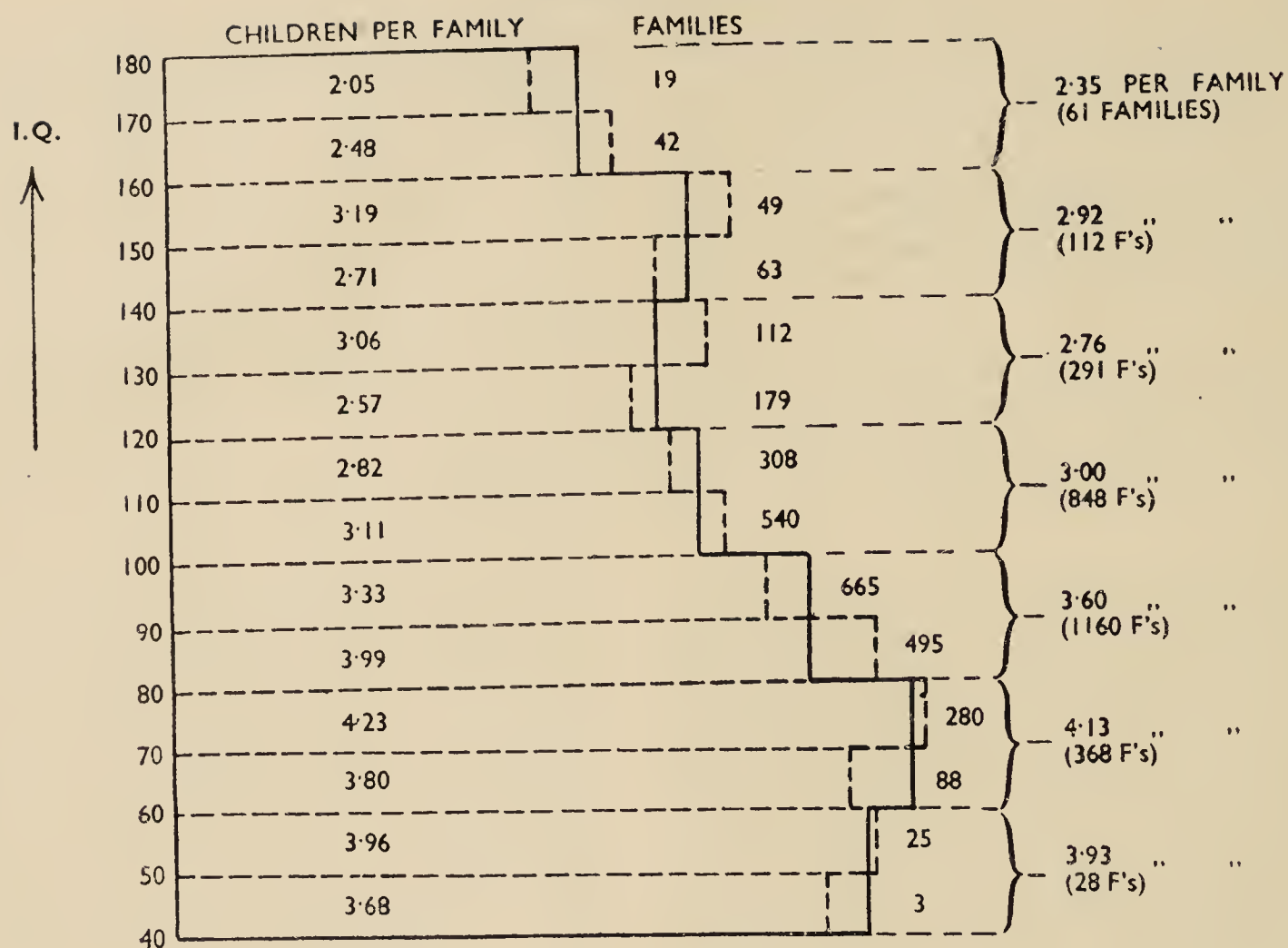
The reader may have begun to wonder what the bearing of all this may be upon the education for citizenship. Let us pause for one last brief digression before answering. The school of to-day is becoming increasingly child-centred rather than subject-centred. It pays far more intelligent attention to the real desires, interests and capacities of the child. Although the process has gone farthest in the experimental private schools, it has undoubtedly gone a long way in our elementary schools, which classify their children into 'A' 'B' 'C' divisions by intelligence tests, and modify the curriculum so that each grade of intelligence is concerned with activities in

which it can be most naturally interested. Roughly, the 'C' classes have more concrete studies, and more limited objectives, the 'A' classes deal with more abstract studies, take them to more advanced stages and include a wider, more 'liberal' range of subjects.

The principle has its extreme instance in the special schools adapted to dealing with the feeble minded, who barely learn to read or write, are incapable, even at sixteen years of age, of doing the simplest problem arithmetic and who spend most of their time in simple handwork. All this is well-known; but what is not so widely realized is that the child centred school and its educational ideals is bound to the vagaries of an irresponsible birth-rate. The nation may require more citizens with an 'A' class type of education, but if more 'C' class and feeble minded children are actually born it follows that the next generation will be increasingly composed of citizens having only the inadequate and shoddy accomplishments of the 'C' class leaver or the special school graduate.

That is why it is almost incredible to the psychologist that no body of teachers, no education authority, no department of the Board of Education has ever troubled to enquire into the birth rates extant at various intelligence levels, and this in spite of such danger signals as the common clinical observations that the more able children are often 'only' children and that dull children are frequently produced in families not limited to what has elsewhere become a 'normal' size. Social surveys do not dispel these indications; the differential birth rate everywhere continues to favour unskilled as against more skilled callings (a positive, if low correlation of intelligences with social status is unquestionable) whilst surveys of one particular group, the feeble minded, as in the Wood Report, provide figures which, taken at their face value, indicate that feeble-mindedness has doubled between 1905 and 1929.

Fortunately the Eugenics Society has recently undertaken the long delayed direct survey of the relation of birth rates and mental capacity. The results, published last month, are such as to justify considering this problem to be the most urgent and vital of our time. Throughout the whole range of intelligence variation the size



MEAN SIZE OF FAMILY IN URBAN AREA = 3.36

DIAGRAM IIa.—Urban Area: Size of Family and Intelligence Quotient.

of family is larger among the less intelligent. The diagram above illustrates the findings in a typical city of 240,000 inhabitants in which all the ten-year-old children were tested for the purpose of this survey.

The gifted and the able sections of the community, in whatever economic status, are not maintaining their number; while the dull and the border-line feeble-minded are going to constitute a larger proportion of the next generation. The rate of replacement of brighter by duller types is such that the average intelligence quotient of the nation as a whole will fall be approximately one point of I.Q. every ten years.

Those readers who desire to study more closely the actual evidences, both in regard to the innateness of intelligences and the calculation of distribution changes will find the original publication of interest: here we are concerned rather with glancing at the effects upon the social and cultural life of the citizens now growing up in our schools.

In the first place we may expect some

decline in scholastic standards both as a direct consequence of a declining average of intelligence and as a consequence of impoverishment through the increased cost of educating the dull. The feeble-minded child costs about three times as much as the normal child to educate, even though there is little to show for it at the end. As the feeble-minded are likely to increase in number by about 25 per cent. during this generation, it follows that unless the grants for education are increased, other sections of educational endeavour will have to be impoverished.

Already teachers complain that, disdaining the parable of the talents, we lavish more attention on the dull than on the bright child. Yet the brute fact remains that unless the dull child is given more attention he is likely to be not only backward but also delinquent. Every analysis of child guidance referral shows that juvenile delinquency is quite disproportionately contributed to by the dull group. And the same appears to hold for adults: it is the duller section of the community, incapable of enjoying

the substitutes which civilization offers for direct emotional expression, which most easily revolts against civilization by non-cooperation and persistent delinquency.

By education for citizenship we mean, in this country, education for democracy, and, since the success of democracy depends upon our maintaining a good level of education and stimulating individual powers of judgment, the modern educator has rightly put in the forefront, of his programme the cultivation of reasoning, the development of social feeling and the training of the individual in the use of freedom. In his little book 'The School', W. B. Curry claims that it must be one of the main aims of education to develop the capacity to make independent judgments.

Regarding these two main props in the platform of the progressive school—goodness of judgment as a goal, and freedom of choice as an educational method—the psychologist is bound to remark that the first is more a matter of mental endowment than of training and that the second will not work with children of defective endowment.

Power of judgment in particular fields may be given by increased knowledge and scientific habit of thought, but that wider judgment required for situations which have never occurred before—'adaptability to new situations'—is the essence of intelligence, and without it all the progressive movements of to-day are doomed to failure. One may seek to educate a dull citizen to a progressive outlook, so that on all occasions he cries 'Ring out the old; ring in the new' but he is no better off, and decidedly less safe, than when he clings pathetically and with equal obstinacy to outworn traditions.

Practically every promising reform struggling for expression in the social life of to-day, has *more freedom* as its first essential. As we have said above, the progressive education seeks to meet the situation by giving the child more freedom of choice and by subjecting him less to authority and tradition in his behaviour and the formation of his opinions.

Those who have seen the success of such methods are often naively surprised and indignant that three-quarters of the educational world remains 'irrationally' resistant and con-

servative. Yet the psychologist is bound to admit that, among children in the I.Q. 70-85 range, more progressive systems are impracticable in the main. In social conduct as in arithmetic such children cannot be left to their own devices. Nor do they themselves appreciate this freedom even if they have experienced it from early years. Intuitively, or from the accumulation trial and error of experience, they seem to realize that their greatest happiness in group life lies in a benevolent dictatorship, a tradition of simple, binding rules of conduct.

A fall in the national intelligences average and a bulge in the distribution curve at the lower levels of I.Q. therefore means a check to progressive movements and a stiffening of the court of habit and custom. When the ideals of citizenship themselves become modified in this way, the methods of education for citizenship must become, retro-actively, affected. There is not space here, however, to follow up, as has been done in the original work,* the effects of dysgenic and eugenic trends in intelligence level upon the quality of recreation, culture and morals, upon employment and the distribution of wealth. We must direct our attention rather to the means whereby the eugenicist can hope to transform the present decline into a steady upward progress.

In the first place we may notice that the large families produced by parents in the dull category, are not desired by them, that they destroy what meagre standard of living the wage-earner could hope to set up and contribute no compensatory happiness. Consequently the flood of low ability could be arrested at its source in two ways:—(1) By giving to all such a standard of living that its loss through unrestricted breeding would be distinctly felt, and (2) by supplying the means of family restriction to those who through deficient intelligence or poverty are unable to acquire them. For persons who are too defective to manage their own affairs, institutional care or sterilization may be unavoidable. In this connection it may be noted that social progress would be greatly aided by a new definition of the mental defective, in which 'managing one's own affairs'

* Op. cit. pp. 39-109.

shall be taken to include the restriction of family to accord with economic prospects.

The second task of eugenics in providing the foundation of good citizenship—that of increasing the birth rate of the more intelligent—is not so simple. Economic measures such as increasing the income tax allowance for children, increasing scholarships or providing scholarships available only to third or fourth children may do much. In the long run, however, we may find that psychological incentives such as arise from love of children, the prestige of child rearing and even a sense of duty maybe more powerful. The last is not to be despised. If we introduce a new definition of a mental defective we may also need to introduce a new conception of an anti-social

individual—that of the delinquent who, although of excellent inheritable constitution, refuses the responsibility of parenthood.

It must not be supposed that intelligence is the only thing which concerns the eugenicist in his attempts to bring about a basic improvement in citizenship through improving the individual citizens. Obviously there must be equal concern for many other mental and physical characters, but we are not so sure what they are, how far they are unqualified desiderata, or in what way they are altering at the present moment. With regard to intelligence we do know enough to act and there is already an accumulation of work waiting to be done by that Ministry of Evolution which Bernard Shaw demanded thirty years ago.

Growing into Citizenship

W. R. Seagrove

Headmaster of Normansal, Seaford, Sussex

WHAT do we mean by a good citizen? Do we mean that busy man who has little time to enjoy himself because every minute of his spare time is filled up with this or that committee, whose sense of duty drives him to every election poll just as his sense of duty insists that he show an interest in the city corporate life? Or do we mean the fussy little man who enjoys the importance of office and carries out most zealously all the appointed tasks of an official citizen, hoping one day himself to become Mayor? Or do we mean the University student with a 'first' in Political Science?

Or do we mean just the man who is a good citizen because he is a citizen in the fullest sense; the man who takes his place naturally in his bigger unit, and who, because he feels a part of that unit and the unit an extension of himself, plays his part and takes on responsibility, from no compulsion or sense of duty, nor in the hope of bettering his social position, but because he enjoys it, just as in his small family circle he enjoys keeping his house and garden in order. He is ready to discuss, criticize and suggest with an open mind in his search after truth, justice and beauty. If such is our good citizen something more than instruction

in duty or teaching of civics will be needed while the child is becoming a man.

Many boys of twelve and thirteen show the promise and characteristics of the good citizen. They have a strong sense of justice; they are energetic, tolerant, sympathetic; they appreciate natural beauty in art and music; they are frank both to themselves and to others about what they like and dislike, often exercising a clear judgment because unprejudiced; and above all they have a capacity for enjoying both their own and their community life. And let it be clear that they enjoy life, not because life is made easy for them—an easy life rather produces the sophisticated and querulous—but they enjoy hard work, seemingly indifferent whether this work is mental, physical or even menial. The responsibilities and problems that come along they seize because they enjoy feeling that they are a working part of this community machine.

Life to the child is not naturally divided up into work and play, as it so often is later on. If in the past a broad line between work and play has been emphasized, perhaps it has been the fault of those in authority over the boy of twelve. To him the real dividing line lies rather between the time when facts, ideas and

opinions are thrust ruthlessly upon him and the time when he is allowed opportunity to collect his own facts, build up his own ideas and begin to form his own opinions. The former he feels as something superimposed upon him. It irritates and humiliates him. He feels a hot-house plant being forced into precocious bloom. Rather than that he will flee into the weeded wastelands. But to him reality lies in the latter, which is life to him, because in it he feels his own movement, his growth, and a great contentment. He must be interested in himself and his growing, for at this age he begins to look forward to the widening out of the community, with himself still working and moving happily in that community. But he must move step by step feeling his way carefully as he rises. It is all experience and rather exciting for him and he knows how fast to go. Therefore, if an adult comes and lifts him bodily up a flight, his irritation and humiliation are natural. If left to himself he is only too anxious to seek instruction and follow it, so that he may grow more quickly. Given this chance to grow, the boy approaching adolescence is the good citizen in miniature: happy with his companions, laughing with the community, discussing seriously the problems of himself and his fellows, quick to notice and dispel disharmony, ready to pull down anything ugly because it is ugly, anxious to right wrongs when he feels there is injustice. There is no suggestion of duty or a puritan urge to bring light to a decadent world. It is all so natural to him. The community should be a happy place, therefore 'let us make it so'.

With the coming of adolescence a new world opens up before him, a world which seems to come closer to him personally, bringing with it greater difficulties and problems. If, in addition, at this time he finds himself entering a new and bigger school, the strangeness of his world is further increased, unexpected ideas, a new standard of values, new experiences pour in upon him in confusion. He may be unlucky and find himself at a school whose standards of truth and justice have strayed away from those which he has hitherto observed. He is surprised at an over emphasis on games, or at the meticulous care over funny little customs of obsolete value, or he may be puzzled to find that

a school will put its own glory so far above that of the individual that it will ruthlessly expel a boy whom it fails to keep up to its arbitrary intellectual standard. Or he may just find some unexpected interpretation of truth in some individual master; like the boy of fourteen who was asked at his new school whether he would like to do a voluntary essay, and when he replied, truthfully, that he would not, he was told roughly that it was time he put aside his Prep. School manners.

If the confusions are too overwhelming they may seem to drive out the boy's confidence in himself, so that for the moment he seems inadequate to face his new life naturally. He is thus often easily influenced by those near him, to that his judgment becomes artificial and unsound. If therefore he adopts some pose, it will be as a protection to his self-respect, so that others shall not witness his confusion. After a period of silence he may give vent to violent criticism and prejudiced opinions on all manner of subjects. He may pose as a rabid Communist or Fascist, with little real basis for his extreme views. He may just come up against authority. He may find solace in the worship of games and a contempt of the scholar, or in a hatred of games and a worship of intellectuality. Or he may show an unexplained unjust cruelty towards weaker boys.

His whole attitude may seem to have lost its sense of perspective. He seems to have moved back from his earlier standards, so that his reasoning, his judgment and his sense of justice seem warped and unbalanced.

As we have seen, the boy because of his age is necessarily more sensitive and confused, apart from his environment. But more than likely he is amongst others who are equally confused and groping. Perhaps now, more than at any other time, the boy needs to live in an atmosphere which is controlled by experienced adults, even though he as an individual still needs independence of movement. It is ironical that so often at this very age the adult lessens his control of the atmosphere in which the adolescent is expected to develop, and the adolescent's independence of movement is denied him by the petty tyranny of the uncontrolled group among which he finds himself.

And yet the boy still has that same capacity

which showed itself earlier and which will reappear later on, provided he is allowed time to adjust himself to his new world. He is like the lawn tennis player who has been brought up in the seclusion of his club and for the first time finds himself playing at Wimbledon. Outclassed from the start, he finds his average good drives contemptuously returned well out of reach. He then deserts his own style and tries to copy that of his opponent. Strangeness and nervousness make his poor play become even poorer, so that he plays quite unlike himself, making returns which he knows to be uncontrolled and ridiculous. The boy is not asking for a soft easy time with no opposition. He is asking for time to think. He is asking to be spoken to naturally and in a language that he can understand.

The ordinary orthodox school, if it is doing its job, can educate the boy to citizenship, provided the boy is allowed to feel his way systematically both in ordinary school life and in individual subjects. Whatever may be said for treating History as a series of abstract economic movements, this seems hardly the age to treat it so. Such treatment is too unrelated to the boy himself. He is interested in people who like himself, live, move and have their problems. (Just as in Geography he asks where they live and what they do.) It is about men and women that he wants to know, and through them he can

be interested in their communities and their laws and customs and so he can pass on the study of Civics which is now based on something related to him.

Even the boy of twelve is developing a critical faculty in literature. It is not unusual for a boy of this age to read and enjoy writers such as Dickens, provided he comes to it independently. Many older boys appreciate Shakespeare, but many also will not admit their appreciation when it is forced on them as a school subject. How different if the boy can first meet a Shakespeare play as a play in which he himself is taking part, when it is something to be enjoyed rather than studied. In other subjects too where there is a suggestion of adventure in which he can share, he will come forward gladly, asking many questions and passing judgments on the way, out of his experience.

Thus the boy grows into a man and a man becomes a good citizen not because he is intellectual or talented, not because he went to B—School and H—University, but because at B—School and H—University, he was given facts and allowed to ponder over them and then pass judgment on them; he was allowed to taste life bit by bit, digesting the flesh and discarding the pips, so that his good citizenship is less a manifestation of what he does than of what he is.

Teacher Training

Report of the International Commission on Teacher Training by the Secretary of the Commission, Dr. Ruth McMurry, Assistant Professor of Education, Teachers College, Columbia University.

THE International Commission on Teacher training held its second series of meetings during the Seventh World Conference of the New Education Fellowship at Cheltenham. The Commission had a fine background on which to work. Originally organized for the Elsinor Conference in 1929, the first regular meetings were carried on at Nice in 1932 according to plans which had been worked out by a committee composed of Dr. Thomas Alexander (Chairman), Mrs. Beatrice Ensor, Dr. William Boyd and the writer, who acted as secretary. A small but influential group of educators interested in the problems of teacher training was invited to attend the Commission meetings and to take part in the discussions. Memoranda on ideal systems of teacher training were prepared by Professor Harold

Rugg and Dr. William Boyd, and were circulated to all members of the Commission. Professor Goodwin Watson acted as chairman. The great experience and broad vision of the leaders in the field of teacher training who came from many countries to attend the Conference, made the work of the Commission very stimulating. A recent analysis of the reports of both lectures and discussions at Nice showed what a wealth of valuable material was presented on all aspects of teacher training.

The great social, political and economic changes that have taken place in all countries since 1932 have had their effect on the membership and on the organization of the Teacher Training Commission. Many of the original members, however, have continued their work on the Commission, new members

have been added and the meetings at Cheltenham were able to take place under very favourable conditions.

Careful plans had been laid for the work of the Commission. In view of the reports recently published by the Bureau International d'Education of Geneva, which contain much valuable information about systems of teacher training in the various countries of the world, no effort was made to study systems of teacher training as such. The members of the Commission were asked instead to send in short statements about recent problems in teacher training, pressures toward reform and new experiments that were being tried in their countries. Much of this material was made available to the members of the Commission before the meetings at Cheltenham, and the rest has been distributed since. In order to give a common basis for discussion two memoranda were prepared, one by Professor McClelland on the *Preparation of the Primary Teacher*, and one by Professor Fred Clarke on the *Relation of the 'Academic' to 'Professional Studies' in the Training of Secondary Teachers*.

The first meeting of the Commission was devoted largely to plans for the preparation of an interim report which will review the training of teachers from an international standpoint, bringing out the main progressive ideas on teacher training, indicating the more significant pioneer developments in systems or individual colleges, and giving a statement of the Commission's views on certain of the more fundamental issues, both educational and administrative. The editing of the report, which should be ready before the next world conference, was entrusted to Professor Clarke and to Professor McClelland.

The programme is an ambitious one and the members of the Commission recognize great value in the interplay of different cultural points of view and are showing a fine spirit of co-operation. A large amount of material is ready for analysis and nearly every mail brings additional information sent in by members of the Commission, all of whom are rapporteurs for their respective countries.

The report will contain the following sections:

The first section will give an account of the main varieties of training systems, and will be written by Professor Robert Ulich, of Harvard University. In view of the publication of the recent Reports of the International Bureau of Education, this will be confined to the brief indication of the main types of structure found in the systems of the different countries of the world.

In the second section, which will be written by Dr. Ulich in collaboration with Professor Clarke, of the University of London, a survey of problems and tendencies of opinion will be given.

The third section will give accounts of pioneer work in teacher training and of the ideas that lie behind such developments. It will be prepared by the writer, who has also, with the co-operation of the members of the Commission, undertaken to compile a bibliography of outstanding works on teacher training published in the different countries.

The remaining two sections, which will be pre-

pared by Professor McClelland, will consist of a statement of the Commission's views on the main educational and administrative issues of teacher training.

During the next two years, while the report is being prepared, the relationship between the officials and the members of the Commission will be one of mutual help with a constant interchange of points of view on some of the main problems of teacher training. The members will send in their contributions and statements of their views. In turn an effort is being made to have such of this material as seems interesting and helpful duplicated and sent out to all the members in order to make the work of the Commission of real value to them.

The discussions of the four closed sessions dealt with certain fundamental educational issues which were raised in the two memoranda which had been circulated to all members before the meeting. In the relatively short time at their disposal it was not possible to cover the whole field nor was it possible to hear the views of all the members of the Commission on each issue. According to the report made by the chairman at the final open meeting of the Teacher Training Commission, any attempt to formulate the findings of the Commission would, therefore, be premature. When one takes into account the records of the meetings at Nice and the reports of the Cheltenham discussions, it becomes clear that there is rather general agreement on certain broad principles but there is a conflict of opinions on many of the problems on which dogmatic pronouncement seems neither possible nor desirable at the present stage. In order to give an idea of the kind of topics to which the Commission devoted its attention, Professor McClelland attempted to indicate in a provisional and tentative way some of the lines of agreement and disagreement that seemed to emerge from the deliberations both at Nice and at Cheltenham.

Professor McClelland's analysis continued as follows:

'One of our preliminary problems was that of deciding as to the type of school education—present or "new"—for which we ought to prepare the teacher, and as to the attitude which the young teacher ought to have towards the existing school system, and indeed towards society as a whole.

'On this point, certain of our members would prepare the teacher definitely for the "new" education, but the general opinion appeared to be that we should give him a preparation which would enable him to understand and appreciate the present—one which would enable him to work successfully in the schools as they are—but yet a preparation which would produce an adaptability to changing conditions, a sense of social responsibility, and an orientation towards the new schools.

'In realizing this aim the importance of two things was emphasized by various speakers, namely the properly conducted study of the history of education and the necessity for giving the student adequate experience in practising or experimental schools.

'In the discussions on the personality of the teacher, there was general agreement that an academic culture, even when combined with a mastery of professional techniques, was no sure guarantee of success, particularly in the new schools. We all felt that, in our training institutions, greatly increased emphasis should be placed upon the cultivation of certain personal qualities in the student, and that to do this, the present structure of our colleges would have to be radically changed. The suggestion was made at Nice, for instance, that the class and lecture system should be replaced by some kind of community life, where staff and students live together in true cultural groups.

'It is realized, of course, that many of the personal qualities which are essential to success in teaching, are matters of original endowment; and, in this connection, many speakers stressed the importance of improved methods of selection of entrants to the training institutions. This is one of the points on which we hope to throw some light through the comparison of the experience of different methods which is now being gained in various countries.

'Coming now to the teachers' general culture—which I think we all took to mean the sort of thing that one is supposed to get at a university—there was, in the first place, general agreement that the primary teacher should have a full course of secondary education, and that he should thereafter have a further course at a higher institution of at least four years. While this further course would include special professional preparation as well as general culture, it appeared to be the general feeling that the primary teacher's culture should be of the *level* of that of a university degree, though not necessarily taken at the university. This would certainly be a fair statement of our finding if we take into account the trend of the discussions at Nice; and, on the same understanding, we might add that it was felt that the primary teacher's culture should give him two things. In the first place, it should enable him to understand the social order of to-day and face its problems; and, in the second place, it should give him what Professor Rugg called "a self-made philosophy of living."

'Some speakers pointed out that our present university degree courses do not always give a culture of this kind, and that there were other difficulties in the present relationship between the student's work at the university and his work at the training institution. And, while there was full realization of the necessity for the university to plan its curricula in relation to its own special aims,

the hope was expressed that, in the future, the universities might become increasingly disposed to have regard to the needs of prospective teachers not only in the planning of their courses, but also in their methods of teaching.

'Many speakers paid tribute to the value to the primary teacher of participation in the wider life of the university, whose atmosphere is culturally more cosmopolitan than that of a training institution could normally be; and, there was considerable discussion as to whether, when provision is made for this, the university course should be completed before the special professional preparation begins. Professor Clarke made a strong plea for a concurrent "interlaced" course, with cross-fertilization between the two sides. With a complete and understanding partnership between the university and the training authorities, this, he thought, offered the best solution. But if, in certain cases, practical considerations made such an arrangement impossible, more might be made of the "consecutive" system, than is presently done.

'Many other important problems were touched upon in our discussions. For instance, particularly at Nice, great emphasis was placed upon the need for unity in the preparation of the teacher. It was felt that we should not treat the teacher's personality, his culture, and his professional preparation as separate bits, that have to be reassembled; but that his preparation should be envisaged from the start as a unitary whole.

'Many speakers deplored the division between primary and secondary teachers; there was considerable support for the suggestion that both types should be trained together and have part of their training in common.'

To one who has followed the work of the Teacher Training Commission almost from its beginning, the present outlook seems very favourable. Definite plans have been made for a constructive programme which is quite possible of realization, and which should make a really valuable contribution to the progress of teacher training. The fine qualities of leadership and the reasoned judgment of the members of the Commission, who in their own countries, are attacking and solving the problems of teacher training in such interesting ways, give every reason for confidence in the findings of the Commission. As the chairman suggested, it is surely no vain hope that we may be able to make our knowledge and experience effective in the fertilization of thought on problems that are recognized to be central, not merely, in the advance towards a new education, but in the realization of a better social order.

The June issue will be a continuation of the current number on Citizenship

The July issue will be a special number on Nursery Schools

BOOK REVIEWS



Designed and drawn by Leila Barford

A Schoolmaster's Testament. By J. H. Badley, M.A. (Published by Basil Blackwell, Oxford, 7s. 6d.)

In this important book Mr. Badley, the founder of Bedales, gives a reasoned account of his educational work and principles.

We have been waiting for such a book, a book written by one with authority to show the real basis and beliefs of the New School Movement—a book to give to strangers who enquire; a book to silence enemies (often unconscious) who father false rumours on the New School concerning their motives, and above all a book in which educationalists will find the principles and philosophy of the New School Movement set out clearly. It is not startlingly written for popular amusement. It deals with all the major educational problems of our times in a quiet confident spirit that appeals to the serious reader but does not impress the flippant who seek catch phrases or material for gibes.

Mr. Badley begins with an account of life in big Public Schools in the later part of the nineteenth century. (A grim picture, now changing rapidly in external appearance but only slowly in the *spirit* of most Public Schools.) From this he shows why the New School 'revolt' arose and what its main aims were. He describes the starting of Abbotsfield by Dr. Reddie and his own founding of Bedales a few years later. This clear historical account is very welcome—it gives one a feeling of the rightness and fire of those beginnings.

Then he traces the growth of his own school, Bedales, the importance of co-education, the later changes and consolidation of the school. It is often rather irritating to find schools, new and old, claiming as startling innovations things such as 'out door work' avoidance of mark systems and form orders, care in diet, frank sex education, insistence on the need for a *happy* school life and so on, that have been commonplace at Bedales and other new schools for years; so it is consoling to have this record of what Bedales has done.

Then follow chapters on the problems with which the New Schools (and I hope all schools) are concerned to-day: problems such as, curriculum, examinations, discipline, punishment, co-education, social life, religion. Mr. Badley does not provide mere 'answers'—no wise educationist pretends these problems are fully solved or even supposes that unique solutions are possible—but he discusses them with the practical

knowledge and sympathy and skill of one who has faced them for many years in building up his own school. These chapters are first-hand accounts of educational principles and practice in the making.

His chapters on discipline, his remarks on examinations and his discussion of the social values of school life are particularly good. The co-education chapter may seem too reserved (judged by articles in last month's *NEW ERA*) but it must be remembered that this chapter records the views underlying the *working practice* of a pioneer in co-education. It does not boost mere hopes and theories.

In these days when the New Schools are so well known and so often called in question: when the virtues of rigid discipline and the training value of the classics are still commonly proclaimed—even in an article in a prominent 'left' journal—this book is welcome. It gives a clear defence of the New Schools; no fanatical cry but a carefully argued discussion illuminated by the experimental results of forty years' work.

How many of us in visiting Bedales have wished we could prolong our ten minutes in the Headmaster's study, so as to gather all we could of Mr. Badley's wisdom and experience. Now at last he has written this book giving what we sought, so far as written book can carry living thoughts. I hope no serious reader will be misled by its balanced and restrained style into thinking it unimportant. It is the story of a life-work, compressed into some 200 pages. It is a testament of the New Education written by a great man.

Eric M. Rogers

That Dreadful School. By A. S. Neill (Herbert Jenkins, 5s.)

With the possible exception of Dora Russell's, A. S. Neill's co-educational school is the most radical school in existence. The chronological history of the school has been told in his books *The Problem Child* and its successor *The Problem Parent*. His latest book, *That Dreadful School*, sets out to answer the numerous questions which are always being asked concerning the methods of the school, the handling of special and everyday problems of child-life which the school encounters, and to correct some of the false impressions current concerning the school as a place where the children break windows all day long and all the children are 'abnormal.' (In point of fact,

HANDBOOK OF VOCATIONAL GUIDANCE

By C. A. OAKLEY, B.Sc. (Eng.), Nav. Arch., Ed. B., *Scottish Divisional Director of the National Institute of Industrial Psychology*, and ANGUS MACRAE, M.A., M.B., *Lately Head of the Vocational Guidance Department of the National Institute of Industrial Psychology*. This Handbook, containing features not previously appearing in a psychological work on this subject, has been prepared for the use of teachers and others when advising pupils leaving Secondary Schools on the choice of their careers.

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as Neill points out, in nine years only six panes of a fine glass-house in the school have been broken, and the percentage of problem children is no higher than obtains at Eton or Roedean.)

In this admirable little book Neill explains the workings of the school, after briefly indicating what he understands by freedom in education and in the handling of children generally. He makes the point which, as he says, so many parents seem unable to grasp—the difference between freedom and licence. At his school, Summerhill, everyone, children and adults, have equal rights, which applies rigidly to the school-government, which makes the rules and metes out the punishments to those who offend against these rules which they have had a part in making. This chapter should be of immense interest to the people who are always saying, 'Yes, but—' to the idea of a school run without adult discipline and domination. The book, in short, answers all the questions which either the sceptic or the interested person is likely to ask about the school, questions concerning routine (meals, bedtime, lessons, etc.) and questions concerning the psychological aspect. It tells about the Summerhill Theatre, where the children write their own plays and act them (and how good is both acting and production, and what vitality there is in the plays! I speak from the privilege of personal observation) and takes the reader through a Summerhill day, with its sports and games and lessons and manifold interests, and by the

end, dull must be he of soul (and of wit) who fails to see that Summerhill is the happy, healthy (mentally, spiritually and physically) place it is because its aim is to cast out fear in the child, and thus abolish the hate which sets up conflicts and thwarts the natural development of happy self-confident individuality. 'I am convinced,' writes Neill, out of sixteen years of free education, 'that if a new generation of parents and teachers will give children freedom from outside fears, hate will gradually disappear from the world.' I myself have known Neill and the school intimately for twelve years, and heartily echo the publishers in their claim that 'this is by far the most important book A. S. Neill has written'. It reveals 'that dreadful school' as 'The School of the Future.'

Ethel Mannin

A History of the Education of Young Children. By T. Raymont, M.A. (Longmans, 7s. 6d.)

This is a book with an ambitious title, for in all countries and at all times there have been children. It is written by a Master of Arts who has had a specially close connection with the Froebel Society and the National Froebel Union and has held distinguished positions in training colleges. He has delved into old books and reports and has provided

much interesting reading. As history is based on selection and we need to know the point of view from which the selecting has been done, it might have been well if the words 'by a Dewey-ite Froebelian' had been appended to the title. This would have explained some of the gaps—why he omits for instance all reference to the work of Charlotte Mason or children from six upwards.

As a keen though not uncritical admirer of Froebel he naturally applauds the enlightened attitude towards children which he finds in Maria Montessori and he is honest enough to acknowledge the great influence she has exerted, an influence which would have been greater but for the diversion of the Froebelians towards the American Dewey and the tendency of Montessorians to consider themselves a sect. He comments on the slow progress of the Froebelian method at first. In 1906 strict adherence to Froebelian tenets was given up. Those familiar with Kindergartens were always aware that the prolonged postponement of learning to write and read was neither in conformity with the desires of the parents nor of the children themselves. I notice that Professor Raymont does not mention Froebel's interesting account of 'How Lina learnt to write and read'.

What Dr. Montessori did was to make it possible for children to learn to write and read in a spontaneous and individual way entirely suited to child nature. It can only be the emotional reaction against the stupidity and cruelty of compelled mechanical drill in the three 'R's' that prevents people like Professor Raymont from acknowledging the greatness of the boon she has conferred.

It is surprising that he should accuse Dr. Montessori of the 'fallacy of formal training'. Professor Spearman, the psychologist, defended her from this imputation as long ago as 1919. The idea of 'refining the senses' is sound psychologically, yet Professor Raymont writes: 'formal exercises in training of the senses by means of prepared material are not likely to be adopted in our infant schools. Our best teachers will take care that the child is busily occupied with varied material such as arises in everyday life, confident that the senses will then look after themselves.'

Thus speaks the Master of Arts who has not tested and examined for himself, as a scientist does, who is contented to hand over the little child to be kept busily occupied by the teacher at what she, not he happens to choose, instead of being surrounded by material which makes a direct appeal and which he can work at when the right moment arrives. The child becomes aware of the fruits of such work, he is aiding his own development, he is prepared to become a discoverer in a wider environment. He comes to respect the work of others and thus fits himself to live in a social community. His natural impulse to love is unobstructed.

Had Professor Raymont seen all this, he would have had a different vision for the future, and might have helped to win allegiance to a real scientific pedagogy.

Jessie White

The Fight for our National Intelligence.

By R. B. Cattell. (London, P. S. King & Son, Ltd. 1937. 8s. 6d.)

This book is half an account of a very detailed and interesting investigation, and half a polemic.

Dr. Cattell has investigated the correlation between the intelligence quotients of children of ten years old, and the size of the families from which they come. He has taken for this purpose two areas, one urban and one rural, and has examined 2,873 children of the former and 861 in the latter.

The urban area he investigated was Leicester, which he considered to be 'average in tone between London and the industrial cities of the Midlands and North,' and the rural area a part of South Devon which he considered to offer typical unspoilt conditions. His results are plotted on the diagram reproduced on another page of this journal.

An interesting point, possibly of some importance in view of the results, is that the average intelligence quotient of all the children in each group is somewhat below the average for the whole country.

He has shown, and nobody can deny that he has conclusively shown, that the more intelligent are at every level reproduced in smaller families than the less intelligent. In those areas which he has investigated there is, in fact, a dysgenic trend in the birthrate.

His main conclusions about the reason for this are as follows:—

1. That the less intelligent breed more than the more intelligent, and that since intelligence is almost entirely hereditary, a dysgenic trend is produced.
2. That we are blinded to the dangers of this by our illusions about the extent of present social progress.
3. That our national press is ignorant of, or reluctant to stress, the dangers of the situation.
4. That most of us take the *laissez-faire* view that 'Nature' will find a way out.
5. That we think we can shape hereditary constitution by environmental reforms (he quotes Dr. Julian Huxley's Galton lecture of 1936 as an example of this).
6. That charitable practices encourage dysgenic trends in the population.

These conclusions are governed by two very important hypotheses:—

a. Environment is scarcely, and inheritance almost entirely, responsible for the I.Q. of the child. This he substantiates by a mass of documentary evidence of investigations of all kinds. There is no doubt that while the effects of heredity and environment seem superficially to be most clearly separable in the study of I.Q., yet the dangers and risks in basing a generalization on the distribution of human intelligence on this are very great. The responsibility borne by a people who started stringent eugenical measures based on the operation of present statistical technique would soon become unbearable. That we are not yet able to separate the influence of nature and nurture in human intelligence can be seen by the extent of our difficulties even when confronted by those problems

of animal genetics which have been clarified by the description of Mendelian genes. It is bold to claim, as Dr. Cattell quotes, that 'measurable environment does not shift the I.Q. by more than three to five points'. Does the present state of our knowledge really enable us to measure environmental effect and I.Q. itself within such narrow limits of experimental and diagnostic error? Do we really know enough about human genetics to be able to distribute the products of empirical intelligence tests among the pigeon-holes of heredity and environment?

Our population shows dysgenic trends undoubtedly and these trends are clearly shown by Dr. Cattell's investigation. But the results must still be treated from a sociological point of view, since the basis of a biological point of view cannot be truly laid without genetic foundations that are still to be discovered.

There seems to be no doubt that malnutrition, for instance, affects I.Q. to a much smaller extent than might be supposed; yet in view of the difficulty of its diagnosis, and the fact that Dr. Cattell can quote a $5\frac{1}{2}$ per cent. L.C.C. figure, while Drs. McGonigle and Kirby can quote a general figure of 40 per cent. for the whole country, many misgivings must arise as to the validity of measurements of its effect.

b. To a very large (but not complete) extent intelligence is correlated with economic status, and that in particular the unemployed represent that section of society with the lowest average I.Q. One question must be asked. To what extent does Dr. Cattell attempt to correlate I.Q. with economic class levels? The answer is that he considers them to be more or less correlated up to the income level of about £240 p.a. Further questions at once arise. Does the law of supply and demand, if indeed it exists, apply to free labour; is its action so quick that the most able and intelligent sections of the unemployed are always snapped up by industry; does industry necessarily want intelligent workers; is intelligence always the quality that ensures employment? The answers to these questions are often not governed by a knowledge of objective fact, but by the political orientation of the answerer. It would be interesting, for instance, to make a comparative survey on Dr. Cattell's lines of the unemployed in the 'special' areas and in a normal area where unemployment presumably might bear a closer correlation with lack of intellect.

What does the writer suggest that we should do? Let us quote his proposed measures directly. They comprise:—

1. Recognition of the sub-cultural social defective.
2. Making the able child an economic asset.
3. Increasing the income-tax allowance for children.
4. Extending conditions of steadiness and security of income.
5. Regulation of marriage and celibacy.
6. Provision of child allowances in 'above average' groups.
7. The universal availability of birth-control.

8. Mental hygiene applied to social attitudes governing sterility, which includes a number of sub-headings, the most important of which are proposals for the encouragement of what he calls the true use of patriotism, in which we are told that biological competition with other nations is desirable, and proposals for the establishment of a Ministry of Evolution.

How far can reforms of this kind be brought about within the existing social structure? There seem to be two schools of thought on this subject; those who, like Dr. Cattell, think that to postpone eugenical measures until the environment has been made more equitable by a social transformation, would be foolish, and those who think that the planned breeding of intelligence, and the measurement of hereditary values that would be essential for it, must be postponed until most differences of social environment have been eliminated.

To support his side of the question, Dr. Cattell has quoted facts about the Soviet Union which, he claims, show that there is, even in that classless country, a difference in the birth-rate in different social statuses. This may possibly be true, but there is by no means enough evidence on which to base a definite case. He relies on a quotation from Dr. Gantt, who claims that 16 professors and scientific workers had only five children between them, and from Blonsky, who found that Russian only children were of more than average intelligence.

It might seem unnecessary to make such a point of this lack of evidence, but the importance of a comparison of conditions in capitalist and in classless societies is very great in view of the two alternative cures that propose themselves. There are no national statistics in the Soviet Union on differential birth-rate in the various occupations, neither have any investigations like Dr. Cattell's yet, been made, as far as I know. Until we know the effect of the abolition of class, the industrialization of peasants, and the emancipation of women in the U.S.S.R. on the birth-rate in that sixth of the world, we shall not safely be able to decide whether the cure for our dysgenic trend lies in social reform or in social revolution. Can we abolish dysgeny now, or do we have to abolish class first?

If eugenical measures are started in a class society such as ours, there is no doubt that the working-class, organized as it is, would resist them. A campaign based on reality would have to have the support of the organized working-class which would probably have little interest in the liberal biologically-competitive nationalism that Dr. Cattell advocates. And it is not surprising that in Fascist countries 'eugenical' measures such as sterilization of 'certain elements' in their society have as their avowed objects the purification of Nation and Race.

To conclude by quoting Professor Lancelot Hogben:—'In so far as a balance-sheet of nature and nurture has an intelligible significance, it does not entitle us to set limits to changes which might be brought about by regulating the environment.'

James Fisher

Führungslehre des Unterrichts. By Peter Petersen. (Beltz, Berlin and Leipzig.)

The chief interest in this book, is that it describes an approved theory and practice of education in Germany for children of 6-14 in state elementary schools ; and this "Jena-Plan" is enlightened.

It replaces the old class-room, with its rigid desks, rigid children and rigid teaching, by the school-living-room with movable chairs and small tables suitable for group-work, to which about a quarter of school-time is given.

Now for the 'spirit' of the school. Since October 24, 1934 'the school must become the school-community, a cell of the Volksgemeinschaft (community of the people).' At present this means that the school reflects the German outside world as it is and not as it might be. Traditional religion, presumably on a Cowper-Temple basis, is taught compulsorily, and German manners and customs are inculcated.

This educational 'holism,' training the whole life of the child, includes regular visits by the teacher to each child's home, and a careful study of the child's activities at home and in the street.

The philosophy on which the Jena-Plan is based is the North-German-Reality-Philosophy, and the

author has several philosophical writings to his credit. Its 'three self-evident data' are God, Man, and the external world. 'Self-evident' is a strong word applied to the idea of God ; divine revelation or faith rather than self-evidence is usually considered to be the source of the idea of God.

Of natural science the author says that it cannot be an object of knowledge, but can only be put into formulae and figures. On the other hand, 'there is no limit to what we can see into Nature.' Irreverently there springs up in the mind, the 'seeing' of a twin lamp-post.

Leaving this pre-Baconian philosophy, we look in this book in vain for a psychology. There are a few practical home-made recipes and tips, and nothing more. Wundt (R.I.P. about 1900) receives one mention ; Freud, Adler, Watson, Köhler, Piaget, McDougall apparently receive no mention (there is no index).

There are scattered criticisms of modern educationists and methods. The Jena-Plan is eclectic and contained nothing original in pedagogy. Montessori, Dalton Plan, Lietz-schools are hastily and superficially criticized ; but the author and his Jena-Plan probably owe much to Decroly, and he receives a just measure of praise.

D. J. Gordon Jones

Fellowship News

GREAT BRITAIN **Cheltenham Report**

The book of the Cheltenham Conference, entitled *The Freedom we seek*, and edited by Mr. Wyatt Rawson, will be ready in the course of May. Price 5s. 6d. post free.

"Separated Family" Conference

The N.E.F. is co-operating with the Over-Seas League, the P.N.E.U., the Home and School Council and other bodies in a one-day conference to discuss the problems of the family separated by the residence of parents overseas. The difficulties of this situation are familiar to members of the armed forces, the Indian Civil Service and the Colonial Service, to missionaries and others, but this is the first attempt to bring together parents, teachers and those who direct holiday homes for an exchange of views and experience. The Conference will be held at Over-Seas House, St. James's, S.W.1, on July 3rd. Further particulars from the Secretary, Over-Seas House.

Dr. Adler's Visit

During his visit to this country, Dr. Adler will hold three vacation courses: Edinburgh, June 19th to July 3rd; Liverpool, July 6th to 17th; Exeter, July 17th to 31st. Full particulars may be obtained from the Hon. Secretary, Adler Vacation Courses, 46 Lexham Gardens, London, W.8. Dr. Adler will deliver one lecture in London, at the Queen's Hall, on the evening of June 17th, when his subject will be *Social Interest: A Challenge to Mankind*.

AUSTRALIA

We understand that free hospitality is being offered to members from other countries who attend the Australian N.E.F. Conference. Those who are planning to do so should write to Miss Soper, International Headquarters.

AUSTRIA

The Austro-American Institute of Education, Vienna, which is a Service Member of the N.E.F., has issued a report of its first ten years' work, 1926-36. The purpose of the Institute is to facilitate international contacts in the educational sphere, more particularly between Austria and the U.S.A. It has arranged numerous exchanges of students, provided regular German courses for English-speaking students in Vienna and lectures on American for Austrian audiences, it has built up a valuable library of English works, organized exhibitions of the work of American artists in Vienna and of Austrian work in America and England, conducted an Entrance Examination to American Colleges, and maintained a centre of information and advice. We offer our congratulations to the Institute and to its Director, Dr. Dengler, on this fine record of service, and our best wishes for the future.

INDIA

Central Provinces

In January the Jubbulpore Group held its third exhibition of school work, which was visited by over 3,500 boys and girls and about 400 adults. The Akola

Group has also adopted the same method of stimulating interest in education and its first exhibition was seen by 700 children and some 200 adults.

Gujarat

The New Education Association of Gujarat, which has 750 members, has joined the N.E.F. as a body. A few months ago it held a conference to study and discuss the Dalton Plan, and in May it is holding another, on *Ideals of New Education*. It publishes a monthly journal in Gujarati, bearing the name *Nutan Shikshan*—yet another way in which our members say 'New Education'. We welcome this new group to our Fellowship and look forward to hearing of their work in the future.

Mysore

The Mysore Section reports that during the past year its members have numbered nearly 150. They have a many-sided record of activity to their credit. An interesting programme of lectures has been carried out and study circles have met to discuss the Teaching of English in Middle Schools, and the Vernacularization of Studies in High Schools. Both circles have published reports. The Section possesses a Club Room, which includes a library and reading room, and a fortnightly Reading Circle has been started. A custom has been established of holding an annual retreat for recreation and the discussion of educational problems at some place in the neighbourhood of Mysore City; the third retreat took place in January. The Section's vernacular monthly journal, *Vidyadayini*, which aims especially at helping teachers in primary and middle schools, has reached a circulation of 1,420 copies.

NEW ZEALAND

The N.Z. Educational Institute, one of our Service members, has published a Report on Reorganization of the N.Z. Primary Education System. The recommendations cover a wide field and include many points of general interest where the problems and needs of the Dominion coincide with those of other countries. The Institute recommends, for instance, the raising of the school leaving age to fifteen, without exceptions, and with maintenance allowances for cases of hardship; the provision of nursery schools and child guidance clinics, itinerant child guidance advisers, and a scheme for the dissemination of information on child welfare; smaller classes and as liberal staffing in primary schools as in secondary schools; the abolition of the Proficiency Examination (for entrance to post-primary schools) and the substitution of internal tests for external examinations; full and continuous dental treatment up to the age of fifteen; compulsory "follow-up" treatment for defects diagnosed by school medical officers; the introduction of educational films into primary schools; a well-organized scheme of vocational guidance; the affiliation of the Training Colleges with the University Colleges; the provision of up-to-date (and earthquake resisting) school buildings with up-to-date equipment. This last point is amplified in nineteen admirable and detailed suggestions. These are but a few of the recommendations. It is encouraging to read that, since the recommendations were presented, the authorities have given effect to several of them. A copy of this interesting report may be seen at International Headquarters.

Drama as an Educative and Social Force

CITIZEN HOUSE, BATH

IT is a curious paradox that at a period when the commercial theatre seems everywhere to be declining and losing in its uneven battle against the cinema, the creative community theatre multiplies, and groups, largely run by the inspiration and energy of a few individuals, are springing up. Their places of meeting are frequently schoolrooms, institutes, army huts; but their art and enthusiasm triumph over every difficulty, until at last, many, like the Bath and Bournemouth Dramatic Groups, are able to build a permanent Little Theatre of their own and rest secure in the knowledge that they have added a distinctive feature to the life of their township and enormously increased the appreciation of art of their fellow citizens.

It is true that the pioneers of these dramatic groups start with unlimited enthusiasm and very limited financial support, but if they are prepared to do their own work of scene-designing, costume-making, etc., as well as the actual hard work of painting and decorating their own little theatre, barn or hut, they can soon achieve a measure of self support, though they can never hope for affluence. Enthusiasm is intensely communicable, and every member of an

audience will support a venture small enough to make him feel that he has a personal stake in its welfare. Moreover an enormous amount of unexpected talent will be discovered for such handicrafts in unexpected people.

Undoubtedly the increasing value set upon dramatic art by the Board of Education and all educational and social agencies lies in the fact that it is creative, and as such, offers a direct challenge to the overwhelming materialism and mechanism of our age. Moreover dramatic art is essentially a synthetic art. To it must be brought the writer's sense of literature for the proper appreciation of the play, the artist's eye for colour as an expression of the main symbolism of the theme, the musician's ear for sound, the architect's sense of line and proportion which must be apparent in the scene set, however simple the designer's sense of beauty and fitness in the costumes, the dancer's knowledge of movement and rhythm, the producer's sense of vital interpretation and of poise. All these elements are required if the stage picture is to be satisfying, sincere and complete, and it is just here that the latent possibilities of members in any group are

continued on page v.

continued from page 150.

usually discovered, and it is this that gives to Community Drama its psychological and social significance.

The majority of members undertaking dramatic training are doing so with the definite intention of turning it to good account in recreational, educational and social work. To the teacher of English, entrusted with the production of the School Play, such a training is invaluable, for he or she is suddenly called upon to undertake a work of great æsthetic importance, to organize large groups of players, and to bring the work to the ear of public consciousness, which daily becomes more and more critical in the person of every member of the audience. County organizers are needed in exactly the same way to organize local pageants in the summer and to

keep alive the community spirit during the winter.

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vi

THE NEW ERA

IN HOME AND SCHOOL

Education for Democratic Citizenship

John H. Nicholson

Principal, University College, Hull

THE fascist States and Soviet Russia educate their children deliberately for fascism and communism. Democrats call this 'bias', and claim that their own schools are unbiassed. Is this true, and if so, is it wise?

The easiest way to avoid bias is to teach facts but not opinions. Is this possible? In science, yes. No reputable scientist would 'twist' the facts to fit in with his opinions. In the arts, the answer is probably: No. Literature as taught to-day is both a science and an art; it deals in facts (which must be verified) and in 'values' (which are matters of opinion and cannot be checked). A teacher of the humanities cannot avoid questions of value. Then what about bias? The nearer we approach to politics, the more difficult the problem becomes. Political propaganda is rightly excluded from English schools. Must we exclude every kind of political education? If so, what becomes of education for citizenship?

Since we cannot help dealing with questions of value in school, we must face the problem of bias. We 'bias' children in favour of honesty, truthfulness, cleanliness, punctuality and perhaps courage and self-sacrifice. No one objects to this, because these are commonly accepted as desirable virtues. We teach them 'loyalty' too; later, they find that there is often a conflict of loyalties. We recognize bias only in matters where there is a marked difference of opinion, especially in religion, politics, history and

economics. We may call a teacher of literature, music or the arts 'sound' if his taste falls in with accepted standards, or 'cranky' if it does not, but he is not usually called 'biassed'. In morals, the innovator is described simply as 'immoral'.

The attempt of the dictators to control not only political and religious thought and economic life, but also literature and art and music, has met with derision. Yet it is perfectly logical. Political institutions cannot be separated from the social basis on which they rest. Art and literature won their freedom from ecclesiastical control at the Renaissance; freedom of conscience led to freedom of thought; political freedom came last. We think of freedom too narrowly, because we have forgotten the earlier struggles. Freedom, like peace, is 'indivisible'. No one can really think freely, except perhaps in some narrow specialized field, if his emotions are bound by values accepted at second-hand. No society can long remain politically free, unless its citizens are also free to create new social values—and to express them in art, literature and conduct.

DISCIPLINE and freedom are often contrasted as if they could not be found together, either in school or in society at large. Some of the earlier experiments in free education certainly went astray because they underestimated the need of the young child for

support from outside his personality—support against his own ‘fantastic’ interpretations of the real world. To train the child to observe accurately and to reason logically is not to curtail his freedom, but to enlarge it: provided that one does not then try to set bounds to his thought. The next great task of education is to do for the intuitive sense of value what we have learnt how to do for the intellect. At present most of us either impose our own moral and æsthetic standards on the child, or leave him without any real guidance in moral and æsthetic matters, lest we should spoil his natural sense of value; or perhaps we compromise, thinking in terms of the *amount* of discipline rather than the kind. We learn to think, partly by trial and error (‘does it work’)—partly by watching other people think, partly by having to choose between rival explanations presented to us. We must learn to value in much the same way—by making trial valuations, which when tried out may fail to satisfy, by seeing what value other people set on things and on our own actions, and by choosing between rival valuations. We do this already; but while, in the sphere of thought, all the best teachers encourage a child to experiment and to verify, in the realm of values far too much stress is laid on the second method (learning by imitation), far too little on the effort to value at first hand. Perhaps this is because experiments here are apt to be ‘dangerous’—to lead to innovations which are not socially acceptable. There is certainly a point at which we may have to interfere: ‘if you do that, you will find . . .’; or even ‘don’t do that’ (far better no reason than a false one). An appeal to reason is always legitimate, where it is possible; so is an attempt to put before the child a different valuation from his own, provided that he is not asked to accept it on your *authority*. The adult has a natural prestige in the child’s eyes which he cannot abdicate, except by forfeiting the child’s confidence; it is a useful educational means, but it should not be abused.

OPINIONS are far less important in their influence on conduct than the ‘set’ of the personality. Most convictions that are deeply held have emotional roots—they do not merely satisfy the intellect (they may even be

largely irrational); they answer to some need which may lie beyond the reach of conscious thought. To form them, or to change them, an emotional adjustment must be made. That is why it is so difficult to argue people out of their convictions, or into fresh ones: they have to re-value their experience. A ‘pig-headed’ man is one whose power to value has died, or has never been awakened. Something has gone wrong with his education—perhaps at home, long before he came to school. He is still resisting some early attempt to violate his personality—to impose values against his will. He is never a co-operative personality. He is generally a bad colleague, a troublesome subordinate, an inconsiderate chief. He is always a poor member of a democratic community. Some people seem incapable of forming convictions: perhaps they were never allowed to do so, until it was too late. They generally pride themselves on their open-mindedness. Their intellect moves freely, but their emotion cannot back it up. They are often full of isolated prejudices, the refuge of a sense of value which has no other function. They too are poor democrats.

The most important part of education for democracy is the building up of the kind of personality without which democracy cannot work—independent, tolerant, co-operative. Some natures grow more easily than others into the democratic virtues. Democracy must recognize and value the variety of human nature, and find scope for differing gifts. Every good schoolmaster helps his pupils to find themselves, as well as to learn to live as members of a community—to live and work with people whom they do not necessarily like!—*all* of whom they cannot like, or like equally, if they are honest with themselves. We do not ‘like’ for reasons, and when we hate, it is often quite irrationally—unless we set some private injury above the general good. Most ‘enemies of society’ have been made so, either by ‘bad’ homes or by ‘bad’ schools—that is, by homes or schools which have mishandled them. Some people sublimate their private grievances into a passion for social justice; to the best of them, society owes much; but it is a dangerous way of creating social reformers—it seldom works.

OF course, democrats should *know about* the community of which they are to be citizens, and if possible they should share its love of liberty and have a sense of responsibility for it. They cannot love liberty well unless they understand it and have some real experience of what it means. There are various devices which schools use, with varying success, to achieve this; most of them are helpful, if the headmaster or headmistress and the staff really believe in liberty and are active citizens themselves; but a self-government scheme or a course of lessons on citizenship are of little use if they are 'tacked on' to a school life which is essentially unfree—a school in which independence of thought and character is discouraged, or an attempt is made to turn out a 'type'. The best schemes grow naturally out of school work and activities: they are adopted because those responsible find that this is the best way of achieving their educational aims, and they are modified as experience grows.

Boys and girls, and especially adolescents, are keen to share the interests of older people whom they admire. The danger is that they often take over not only enthusiasm but ready-made opinions and tastes. The best teachers discourage this, but it is not easy to avoid it altogether. A mild degree of dependence is easily outgrown. But many people carry with them through life convictions accepted *uncritically* from parents, teachers or older friends. Children should learn at school that good men often differ widely in their views. The modern world is very bewildering to those who have not been prepared for conflicting convictions and loyalties.

MAN's social instincts are more deeply seated than his self-regarding instincts; they are infinitely older. When the group is threatened (as in war) group-loyalty wins easily over self-preservation. There is much anti-social conduct, but the pressure of society on the individual is very strong. In a sense altruism is *natural*—it does not need to be taught, but it needs to be educated. As with all forms of activity that are rooted in instinct, its force probably cannot be increased or diminished,

but its direction can be influenced. Most of us respond readily to the claims of the 'partial herd'—our family, our own 'set', perhaps our party or our class. We conform, even in trivial details of manners or dress ('is it black tie or white tie?') Most schools act on the belief that loyalty and 'the team spirit' can be cultivated through school activities, and then transferred at will to the groups to which adults belong. I doubt this. If children are to become good citizens, they must learn something of the society which claims their loyalty and their affection. They should learn too that society needs not only loyalty but constructive criticism. The claims of the 'partial herd' must be withstood, when they conflict with wider loyalties.

Education for citizenship must be concerned with the emotions as well as with the intellect. We *do* educate the emotions; but too often the training we give aims simply at enlisting the emotions for the ideals and institutions which we ourselves regard as valuable. It is right that we should place our experience at the disposal of our pupils, and that we should say frankly what value we set upon it. But we must learn how to do this without preventing them from making their own valuations—in fact, we should teach them that it is their *duty* to do so.

In another sense, bias in education is inevitable. A school is a society with a 'tone' (as we are never allowed to forget!). The tone may be free, or unfree; it cannot be both. Self-government schemes may give useful experience in choosing and following leaders and in the handling of problems of conduct. A study of contemporary society may awaken interest and prepare for active citizenship. Our main aim should be to educate so that our pupils will grow into free and responsible adults, fully mature in intellect and in emotional development, capable of the various kinds of judgment which democratic citizenship requires. If the tone of the school is right (from the democratic point of view) it will be easy to foster a spirit of free inquiry. It will not be so easy to educate the emotions without tying them irrevocably to accepted values. But unless we succeed here too, thought itself cannot be really free.

The Citizen and His Education: U.S.A.

Katherine Taylor

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I
THERE is no short-cut to good citizenship in a large democracy. There is no enlisting of the emotions of youth under a single banner. A single-minded, universal response to a specific creed or leader is not to be expected. Adult opinions and actions are formed under the stress of protest or habit, deprivation or sense of privilege, hope or injustice, ideals or practical emergencies. There are, of course, the viewpoints of extreme conservatism and extreme radicalism. But people holding these two crystallized forms of conviction are a very small minority, as compared with the vast numbers of people whose convictions have not become a fixed creed. Some of these follow whatever leadership speaks the loudest, or promises the most, or best meets the idiom of the listener. Others follow the more consistent and articulate leadership of their special groups, such as political parties, or labour unions. Others, this time a definite minority but a minority including many of the most thoughtful and the most sincere citizens from all the different groups in the country, try to feel their way to independent convictions and thence to alliance, often temporary, with whatever action-group seems to come the closest to expressing these convictions.

Yet, despite the strenuous confusion of the whole political and economic scene, and the healthy differences of viewpoint, certain deep concepts and feelings are prevalent. There is a strong sense, derived from the history of the founding of this country and from the hopes of immigrants who later settled here, that the individual has a right to earn a living, and a right to his own thoughts. There is a sense of a reciprocal relationship between the individual and the State: the State owing to the individual protection of these rights and furtherance of his welfare; and the individual owing to the State support for its major activities and purposes,

and a definite contribution, through representation in government, toward the formation of its policies. In between the State and the individual, and useful in raising issues, moulding opinion, or putting a strong shoulder to the wheel, there are vast numbers of organizations of all sorts—with social, economic, or political purposes and with voluntary membership of like-minded people. This description is naturally over-simplified almost to absurdity. Yet these are definite characteristics of American citizenship persisting through many changes in government and in economic conditions.

In a national life such as ours there is the danger of prostration of civic action before the complexity of the problems. The individual citizen cannot grasp the tangled elements of even a local question, much less a national or international one. He must rely on leadership. Yet in the choice of leaders, as in the judgment of issues, it is easy for him to feel so ineffective that he sees no reason for making an effort. Votes are counted by the tens of thousands. In campaign talk, issues are plausibly 'settled' in contradictory ways by opposite camps. A candidate is a hero in one newspaper, a villain in another. How is the citizen to find his way? Partly by a deliberate defining and limiting of his function, and a strengthening of it within these limitations.

The individual citizen's value relates to certain personal qualities. He must be able to find common ground with others. To do this he must be able to realize the situations of others, their lives and their needs. He must go beyond his own familiar group in this, and must consider the lives of those who are very different from himself, in economic or social status, in racial heritage, in education and culture. He must also be flexible enough about his own life and his own needs to be able to work with these others toward a common purpose, even if that purpose does not exactly

match his own. Intelligent co-operation and intelligent following are as important as good leadership in a democracy.

Into his perception of others must enter his sense of values in life. These do not depend upon the affair of the moment, but they grow slowly with the growing person, from childhood on, through experiences and through interpretation. Is he out for himself alone? or for a better world for humanity, even if progress toward it is terribly slow? If progress is so slow, is he going to give up all social effort and turn cynic? or continue to put in his effort, throughout his lifetime, for whatever it is worth? For what purposes will he be ready to make great personal sacrifices? What choice would he make between unrewarded honesty and rewarded duplicity even in its more shadowy forms? What human actions or conditions is he to refuse to tolerate for himself or on behalf of others? The individual's response to questions such as these can come only out of his whole life. They are not decided by the logic of the current problem so much as by his total sense of values and his attitude toward all experience. The inference for education is clear but very complicated. The citizen is the total person, with a realization of his part in the life of the State.

There is an increasing need of effective local citizenship. The government of towns and cities is easily taken over by predatory groups, and the inhabitants are often taken unawares by such political raids. To know the problems and the leaders in one's own locality, one needs to rouse oneself from inertia, and really give time to civic study and work. Although the pressure of life to-day makes this very difficult to do, there is no other way. The very concreteness of such work makes a good stepping stone to citizenship in the equally fundamental but less accessible problems of national and international significance. The mixture of discipline and resourcefulness and realism that comes from first-hand experience in local problems is vital training for world citizenship.

All these things we need in our citizens. And we need, besides, a power to understand social change, not to be floored by it or blinded by it, but to participate in it and to help steer it

toward a future that approaches one's ideas of a civilized world.

II

IN discussing education for citizenship in our schools—and I am here touching upon only school efforts in this field—it is necessary to look backward before looking forward. The extremely rapid growth of this country, the absence of a centuries-old, sustaining tradition, and the ideal of education available to all, put a tremendous strain upon the organization of school work during the nineteenth century. Wave after wave of immigration from the various countries of Western Europe during the same century greatly complicated the problem of education. The masses had to be dealt with. University work could be carried on in a scholarly way by educated faculties. Teachers for elementary and secondary schools, however, were trained by wholesale procedures and were sent into their work bulwarked by methods, devices, and examination systems. Few of these teachers had the chance to develop depth and thoroughness of scholarship, and very few really stopped to think about education as related to civilization. Yet, because training for citizenship was a major issue in the growing republic, it was an explicit part of school curricula.

The dusty piles of obsolete textbooks in civics bear witness to what went on. They emphasized on the one hand the organization of government, its branches and their subsidiaries, and the laws controlling its various functions. On the other hand they dealt with the allegiance and the duties of the citizen. But, partly because of this emphasis on framework rather than on content or motive, and partly because the teachers had very little real background to bring to their work, the net result from this early teaching of civics was meagre and lifeless. Facts and emotional appeals are not enough—not even when accompanied by a required daily salute to the flag!

The lack was felt, and schools began to answer it by means of concrete experiments in student government. It was thought that these first-hand attempts to deal with the problems of their own school community would help the children to acquire the powers needed for adult citizenship. The student life of the country

to-day bristles with by-laws, committees, and resolutions. It is certain that these organizations help the children to meet at first-hand many situations similar to those of adult citizenship. They come to realize all sorts of character problems in the individual citizen: his love of evading rules, his desire for power, his interest in what society owes him rather than in what he can contribute toward society. They also come to respect the real leaders among them, who can see things objectively, whose words are respected because their attitudes and conduct ring true, and who are able to untangle social tangles and to understand their fellows.

Yet there are danger signals for citizenship training in student government. There is the lack of vital and compelling interests—for often the really important issues of the young person's life simply are not within the scope of student government. He feels the emptiness of an elaborate time-consuming structure of student government, 'just to keep the study hall quiet'. He becomes aware of the subtle hypocrisy in faculty-controlled organizations going under the name of student government.

He becomes fascinated by detail of organization and often loses sight of the real issue in the midst of the red tape with which he and his peers have enmeshed it. And, most dangerous of all, this immature person, through the demands of his organization, is put in the position of having to pass formal judgment, involving penalty and punishment, upon the actions of others of his own age. As we realize more and more about the deeper emotional insecurities and disturbances in children, we grown-ups hesitate to deal with them merely formally on the level of their behaviour symptoms. The symptom is often very different from the cause, and it is important to deal with the roots of the matter, not merely the surface manifestations. We want to use, and we want them to learn to use, discernment and imagination about human beings. Yet many student government organizations, even though their aims and their principles are beyond question, really become obstacles rather than avenues to the development of these powers, because of their insistence upon judgment of others, systematized punishments, and a show of action. The danger lies in their rigidity in dealing with the deeper and more subtle springs of human action, in their emphasis upon organization rather than interpretation, and in their class conscious separation of the younger members of society from some of the very people who might be of the most use to them.

In this quick sketch I have confined myself to the broad outline of school procedure, omitting any mention of the many ways for education in citizenship outside the schools—scout organizations, social settlements, labour unions, civic centres, the adult education movements—to discuss each of which would alone take more time than is permitted here. I have not touched upon the many interesting things that the universities are doing. There is no mention of the distinguished examples I know, of history teaching, civics teaching, student government, and individual guidance plans, which would controvert much of what has just been said. Some of these movements and incidents have greatly helped to direct both children and adults toward real social understanding. We have learned, through them, that in school life organization is meaningless

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considers one human problem from a variety of aspects. It appears three times a year. In the June to September number, *sex-reform* will be thus discussed by Dr. C. V. Drysdale, Professor Alfred Meusel, Miss Barbara Low, Mrs. Janet Chance, Mrs. Stuart Mudd, Dr. Reed O. Brigham and Dr. Denys Harding.

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without interpretation, and that in history and civics teaching, the ways of thinking are more important than any particular collection of facts. They have helped to show us what is needed in the education of citizens.

III

IN recent years, realizing acutely the inadequacy of our training for adult living, we have been looking freshly at the whole procedure of elementary and secondary education. Many former practices are now being questioned, and many new ideas are being tried out. There is little unanimity as yet, but there are a number of interesting experiments which are beginning to form a unified current of influence. A generation or two may have to live their lives before these movements can be truly assessed. Yet the tendencies are noteworthy.

The recent deepening of knowledge of people's emotions in relation to their actions has made us less sure about wholesale methods and more eager to guide children through individual understanding. This is a long, slow route toward citizenship. Active adult education is necessarily a corollary of it. Another corollary includes various constructive organizations of young people leading toward participation in a variety of adult community problems. It seems to us important to help a child year by year to understand himself, his neighbours, his experiences, his own problems, and those of others. We want him to learn to act with imagination, sympathy, and responsibility, rather than blindly, selfishly, and ruthlessly. We realize that we are looking toward a remote goal. But it is more consistent with our values, and it may be of more use in the end, to help him develop in these ways than to provide him with a certain kind of social efficiency through an exclusive form of indoctrination. The outcome is less spectacular for to-day, and probably less immediately effective, but it seems more in keeping with one's idea of the civilized life we hope the world may reach in the future. In actual school relationships at this time it takes such forms as these: more careful individual guidance of children; a more open and friendly relation, and more sharing of experience, between grown-ups and children; the endeavour to permeate school learning,

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discipline, and government (whether student controlled or faculty controlled) by interpretation; school sharing, in such ways as are feasible, in adult community life.

There is a deliberate breaking down of the scholastic seclusion of school life and studies, with the idea of giving children a chance to understand more and more of the world about them, and where possible, to share some of its activities. This movement takes several forms. There are practical studies of the immediate community. Through these the students are led to discover some of the facts and unsolved technical and social problems of this civilization. In the classroom they study these questions further. They work back toward earlier forms of the problems, in history and anthropology, and study the efforts of other peoples in other times to solve them. They compare the conditions and *mores* of those times with those of the present, and discover new factors, such as the effect of mechanical invention upon the employment problem, or monopolized radio propaganda in politics, or the current influences undermining family security. They realize that

they can only touch the fringes of such problems, but they are awakened to the need of studying them further as they, the students, grow up toward adult citizenship. The study of history is much less often a survey of a sequence of events, and much more often a careful, detailed study of certain significant issues or episodes in the history of human experience, with all their implications.

This type of history study, or 'social studies', which includes the approach to civic problems of to-day, and which looks at the present in the light of the past and at the past in relation to the present, offers much scope both for training in thought and for the development of social attitudes. The facts are analysed from various points of view; the social problems and issues emerge, the relation of the individual and of organized society to these issues is considered. Through such study it is hoped that the student gains the power to analyse, power to organize his thought, power to deduce and to apply his deductions to new situations. It is also hoped that by considering this material not just as a chapter to be learned but as living problems that living people all about him have to meet, the student may see that his sympathy, his will, his intelligence, and his effort must be actively related to his membership in human society. And if, in addition, he has grown up in a school emphasizing constructive attitudes in day-to-day human relationships, he may perhaps go one step further as he matures, and do what he can, even though it be little, to help solve the problems of his town or his country, or the mutual concerns of all countries.

One of the problems for teachers in all this is to make sure that this kind of study develops the mental powers as well as the social attitudes. For goodwill, without trained intelligence, is too easily victimized in civic life. And it is fatally easy for a teacher to assume that because a class shows interest it is developing mental power. Modern social material is very difficult to organize for learning purposes, and the school pupil has as yet very little background against which to place social or political events. Yet a beginning may be made in training young students to think honestly, thoroughly, systematically, and objectively, with full realization that their thought is necessarily fragmentary

and inexperienced. And in the early years as well as later, students must be taught to distinguish between fact and opinion.

The recent expansion of the study of science in school curricula in this country has its bearing on this problem of social understanding. Science lends itself especially well to the training of the thought habits I have been mentioning, and is far less susceptible than social material to emotional misrepresentation. If the objectivity of mind which science requires can, through the continued study of science along with the other educational procedures that have been indicated, become part of a person's attitude toward experience, is it not possible that some of that objectivity may in the end characterize his attitude toward human relations and citizenship, now so at the mercy of unrealized or unguided forces? Here, too, the time sense is important. It is a matter of generations rather than months or years. Yet no single generation can take lightly, or fatalistically, its part in the job.

This glimpse of what some of us are thinking about is in no sense to be construed as inclusive or official. It merely shows some of the tendencies of thought on the topic, in this country. Moreover, it may disappoint readers who are looking for specific accounts of units of work. But it is perhaps truer to the whole picture than such samples of practice would be. For many of us are now in the stage of redirecting our own thinking about education, in the light of contemporary social needs and our knowledge of past failures and our understanding of young people. Education for citizenship cannot occur as an isolated phenomenon. It is a tacit element in the whole of education and in the total life of a nation and of the world. Despite all efforts to strain its essence for purposes of instruction or politics, it eludes such simplification. For evidence of this fact one has only to notice how citizenship emerges in unpredicted ways at difficult moments in the lives of nations. Although citizenship can at times flow in defined channels, it is made up, as is the quality of life, of intangibles. I have tried to indicate the nature of some of these intangibles in citizenship, in the education of young people, and, by inference, in the education of their teachers.

Education for Citizenship:

Eva M. Hubback, M.A.

England

Honorary Secretary, Association for Education in Citizenship

I WISH in this article to try to give an account of the different forms education for citizenship may take, and the extent to which these forms of training or methods of teaching are in fact being used in the schools in England.

First of all let us be quite certain as to what we mean by 'education for citizenship'. To some, the word 'citizen' is synonymous with the word 'individual', and these think of education for citizenship as co-extensive with the whole range of education; to others, on the other hand, the term is limited to the acquisition of facts concerning institutions of government given in a lesson called 'Civics'.

The meaning given by the Association for Education in Citizenship is much narrower than the first and much broader than the second of these definitions. It covers the education of the individual for his civic, political and certain of his social relationships—that is for his responsibilities as a citizen of a democratic community.

It is inevitable that the children of any community should be brought up in the atmosphere of its own faith or ideals. Teachers, also inevitably, reflect the prevailing attitude of the community amongst which they live; and thus, as long as democratic ideals hold the field in a country, so long will teachers endeavour to bring up the next generation to love and follow these ideals.

Before we can enquire how training for democratic citizenship should be undertaken, it is essential to ask what are the moral qualities and intellectual attributes we consider essential to the citizenship of a democratic state.

First among the moral qualities comes one which is not confined to the citizens of a democratic state, but which is found to an even greater extent in the authoritarian states—this is the desire to serve the community and a keen sense of social responsibility. Next

comes a passion for truth and for liberty, vital for the democrat but neglected or despised by the authoritarian. The passion for truth must carry with it, if it is to be effective, the power of clear and unprejudiced thinking. In addition, it is necessary that the citizen of to-day should have a sound basis of knowledge of the facts of the world around him. We can, perhaps, sum up the essentials of democratic citizenship in three words—caring, thinking, knowing.

What contribution can be made in the course of school life to encourage the development of these qualities and the possession of the necessary knowledge? Such training can be given in a multitude of different ways. These can be conveniently grouped under three heads—*indirect*, *direct* and *incidental* respectively.

The *indirect* method, which has been relied upon ever since schools have existed, postulates that training for citizenship will follow from the usual activities within the school, and from a curriculum which has been evolved for general moral, cultural or vocational ends.

As regards the curriculum, the indirect method does not aim at dealing with contemporary affairs and the methods of thought necessary to handle them adequately, but relies on the principle of transfer, viz., that habits of clear thought induced by the study of Latin prose or the correct use of one's own language can be applied to any situation which may arise in later life; that the use of scientific method in mathematics or the physical sciences will be applied later automatically to the social sciences; that the study of the world in the past is the best preparation for the subsequent comprehension of the world to-day.

The *direct* method, on the other hand, goes straight for its objective and tries to make the boy or girl immediately sensitive to the needs, not only of the school itself, but also of the community outside and their responsibility to

it. It attempts to achieve this by such means as school visits, journeys, acts of social service for the town or district and visits to the schools by outside speakers. In the classroom the study of the contemporary world is stressed and treated as thoroughly as the age of the child permits, either by the use of relevant aspects of subjects already in the curriculum, or by the inclusion of the social sciences, such as economics or public affairs, as new subjects.

Those who support the direct method hold that, in order to teach clear thinking in political and economic matters, where emotion inevitably enters in and where both causes and effects are complex, the best training is that given in connection with the subjects themselves and not with others, different in character and content.

The *incidental* method can perhaps best be described as a small instalment of the direct method. It consists of references, as they occur, to the responsibilities of adult citizenship and to the facts of the modern world and the way of handling its affairs. In the hands of a teacher who is keenly alive to his responsibilities and anxious to make use of whatever opportunities arise, this method can be of considerable value. But in hands less skilful or less conscious of the need for training in citizenship, it can be practically worthless, and can, moreover, give rise to the regrettable idea that the political and social problems of the modern world do not require the same patient and methodical study as do the other subjects, and can be adequately dealt with in an evening's debate or a casual discussion.

Adequate training for citizenship requires undoubtedly the simultaneous use of *all* these methods. *No one of them is complete by itself.* The relative value of each will vary according to the age of the child and the particular aspect of training which is involved. Thus the younger the child, the greater the need for indirect training, since his training for citizenship can at most be on the ethical side. The small child can have very little idea of the world outside his home surroundings or his school. The outer world does, it is true, enter in through figures such as the postman, the shopkeeper, and the policeman, but it is the community of school which must give him his idea of his

own social duties. He is, moreover, too much occupied with acquiring the necessary tools for learning to be able to be much concerned with their application in any direction.

With the older child and adolescent, however, something more is required. An effort must be made so to deal with his loyalty and desire to serve the school, that it can be later transferred to the community outside. It is perhaps because this transfer has not been deliberately stimulated that there are so many citizens to-day who are completely apathetic as regards their civic responsibilities. Similarly, the older child usually longs to know how the economic wheels go round and to find out more about the political affairs he hears discussed or sees in the papers. It is desirable that this interest in his own times and in his own environment should be encouraged. 'Why did they not teach us these things at school instead of the Wars of the Roses?' asked a group of sixteen-year-old girls, who were being given a somewhat dry lecture on unemployment insurance. The need for this basis of knowledge, which can serve as a peg for whatever information may be subsequently acquired, is urgent when one remembers how few people, once they leave formal education behind, have the time or energy to acquire methodical foundations with regard to any complicated subject.

More important than anything, perhaps, is the need for direct training in clear and unprejudiced thinking in politics and economics. Educational psychologists are to-day pretty well united in thinking that the transfer of training in methods of thought from the physical to the social sciences, for example, is very limited and will in fact only be effective if the need for such a transfer is deliberately made conscious and if the material handled is sufficiently similar. It is perhaps to the absence of training in the scientific approach to the social sciences that is due the familiar phenomenon of the famous scientist who loses his sense of the necessity for evidence and allows prejudice to cloud his reason, when embarking on current political controversies. For generations our educated classes have been receiving indirect training in clear thinking. Surely experience of the level of public opinion shows us that this is not enough.

Can we get any clear idea of the extent to which these various methods and aspects of training for citizenship are in fact being tried out in this country today?

The *indirect* method is universal. Every school will claim that it is training for citizenship by means of the education given by the life of the community. Some see to it that every child and not only a chosen few have to perform some responsible job in the school. In a small minority of schools, the children themselves select their own leaders and obey their own disciplinary rules.

(The type of leadership which exists in the prefect system is more of the authoritarian than the democratic type, and though no doubt this gives the leader practice in habits of leadership, it gives little training other than that of docility to the led.)

Although, in the indirect method, no place is given in the course of the curriculum to the modern economic and political world, the future citizen is trained in all schools in the clear use of his mother tongue (and in the secondary schools of other languages); he is given a knowledge of the past which will help to make him realize on what the present is based, and—where the need for this transfer is made conscious—he *may* learn to apply at least a measure of the scientific method, learned through mathematics and the physical sciences, to his daily life.

To consider next the *incidental* method: There are few schools where this method is not in use already, and it varies from the most casual reference to contemporary affairs to a degree hardly distinguishable from the direct method itself. The celebration of such occasions as Armistice Day, the Coronation, a General Election and other outside events, brings the realization of the outside community into the school. School visits to places of local interest are becoming every day more frequent. In many subjects in the curriculum, especially history, geography and arithmetic, references to contemporary affairs are hard to avoid.

It is difficult to try to determine how many schools practise the *direct method*. My own view is that although the number is growing, it is still a small minority of the whole. Interesting experiments are, it is true, being tried

in practical citizenship, i.e. trying to give young people still at school some practical experience of the needs of the outside community and opportunities of social service to meet this need. These include the co-operation given by some schools in running boys and girls clubs, nursery schools, unemployment centres and camps.

There are a certain number of elementary schools in which knowledge of the contemporary world is given as a considered part of either the history, geography, arithmetic or English course, or is given under such headings as Current Events or Citizenship. But the fact that such teaching is not expected to play a large role is indicated in the recent 'Suggestions to Teachers', published by the Board of Education, in which—out of six hundred pages—not half a dozen paragraphs indicate the aspects of the various subjects in the curriculum which can give any adequate training for citizenship.

Next, as regards the secondary school, there are a few schools where in the lower forms lessons are taken in current events or citizenship. Work for the school certificate, however, usually cuts this short. It is true that the great proportion of secondary school children take history as a subject in this examination, and that about forty per cent of these take the modern period; but it must be remembered that, with one or two exceptions only, this period stops at 1914,—nearly a quarter of a century ago. The great bulk of the pupils of the secondary schools leave school after taking the school certificate, and of these, therefore, only a small proportion have had the opportunity of any training with regard to matters with which, as citizens, they will have to be concerned. Even for the small minority who stay on until eighteen, little more is usually achieved. A few schools, it is true, have modern courses which may include economics and political theory, but these are generally confined either to boys and girls likely to enter business, or to the few who try for a history scholarship or to those who are considered not sufficiently intelligent to try for any scholarship or examination at all!

In a large number of schools talks are given on current events, but these are apt to be

uneducational and 'spotty' in their approach, unless backed up by some methodical training in the social sciences. It appears to be true, therefore, that few among our secondary school population are being equipped either with the facts or the methods of handling them that a citizen will require.

If these conclusions with regard both to secondary and elementary schools are correct, and they are not based on lack of evidence, we must enquire why the direct method of training has so far made so little headway. Undoubtedly the chief reason is the professional conservatism of the average teacher. This conservatism has made him fight each new subject as it has come along. The reluctance during the last century to introduce the teaching of English and history in the secondary school, and the teaching of science, art, music and physical training in all schools, is now being repeated in the case of the social sciences.

In addition there are many difficulties such as the overcrowded timetable, the tyranny of public examinations, the difficulty of finding adequately trained teachers, and last but by no means least, the fear of biased teaching and of 'bringing politics into school'.

To consider first the question of time, it is fortunately true that, whatever may be the difficulties of the present system, in those schools where the head or his staff have a real enthusiasm for direct teaching, the time is in fact found. In the teaching of every subject, selection of material is bound to occur, and where it is found possible to stress those aspects which bear most directly on the modern world and its needs, it follows that some of the more academic aspects are reduced or absent. For instance, in the teaching of history, the choice has to be made as to whether the inevitable gaps are to occur in the history of the past or in contemporary affairs. In geography are the gaps to be in its human or in its physical aspects? But although much is possible within the present curriculum, it is probable that in order to obtain a satisfactory training in citizenship, the curriculum of the secondary school will require some modification and that the proportion of time given to languages and advanced science or mathematics will have to

be reduced, except for a few specialists, to allow space for the modern humanities.

The supply of adequately trained teachers is at present a real difficulty, and one which will be only slowly overcome as future teachers have, already at school, had their interest aroused in the social and mental sciences and have studied these subjects at universities. With regard to the teaching of younger children, however, where not so much is required of actual knowledge, the chief need is that every school should attempt to have some at least on their staff interested in public affairs, just as every head endeavours to see that a certain proportion of his staff is particularly interested in games, music or art.

Lastly comes the question of bias. This is being dealt with, I believe, in an article by Professor Nicholson.

I would merely like to point out that if a school boycotts subjects on the grounds of their being controversial, it leaves its pupils unprotected against propaganda of every kind, which they continually meet outside. The child's mind is not a blank slate—his home, the papers he reads, the organizations he may belong to, do not attempt to be unbiased, and unless he learns in the calm atmosphere of the classroom to recognize prejudice in controversial issues and to try to reach the truth by scientific methods, it is unlikely that he will ever recognize these ideals.

Association for Education in Citizenship

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Full particulars from—

The Secretary, 10 Victoria Street, S.W.1

National Socialist Education towards Citizenship

Franz Schulzki

A Student at Berlin University

IF one tries to calculate the riches of a nation and estimate it by these, it is impossible not to mention one item: youth. A state which only takes care of the voting citizens' prosperity and neglects the younger generation will be charged with their loss by History. A nation's future destiny depends entirely upon the health and ideals of its youth. Therefore the national socialist state has made education one of its principal tasks, to be systematically built up. Its goal is a conscious and active German citizen.

The first great phase in the new procedure of education, beside family and school, is Hitler-Youth, divided into two great groups: the younger ones (from 10 to 14) form the 'Deutsche Jungvolk', the older ones (from 14 to 18) the proper 'Hitler-Jugend'. Which are the principal characteristics of Hitler-Youth, compared with foreign or past youth-organizations? Firstly, it is a single and unique organization, and, as state-youth, has more educational possibilities than had private or confessional leagues. Another characteristic is the application of the principle: 'Youth must be led by youth!' The leaders of Hitler-Youth formations are of the same age or scarcely older than the boys they command: they don't lead by virtue of their age but by virtue of their character and their performances. I think that this principle is one of the essential characteristics distinguishing Hitler-Youth from the youth-militias of other states, partly led by officers, partly by professional pedagogues. It is an appeal to the creative forces of youth, and a way of strengthening character and sense of responsibility, for a leader who has not these qualities will not survive as a leader. Character and sense of responsibility: are not these two educational aims similar to English ones?

Those who have been scouts will understand why Hitler-Youth wears a simple and practical uniform; this uniform is the same for older

and younger boys, for poorer and richer ones, and unites them in the spirit of discipline and real socialism; they learn to judge a man by his capacities and not for his riches, active leaders in the Hitler-Youth coming just as well out of the youth of the working classes as out of the ranks of the High School boys. Another difference from other youth-organizations: there is no weapon in the Hitler-Youth. Pre-military instruction with arms is, in our opinion, of very little use and of positive danger. Maybe that foreign newspapers affirm that Hitler-Youth bears arms: this can only be propaganda against Germany, based upon the fact that ninety-nine per cent of the readers cannot go abroad to see for themselves and blindly believe in the Press Gospel. Perhaps it is a very old German feeling that bearing arms is not the duty but the right of free and proud virility; the younger ones have to prove if really they are worthy of it. We recognize the right of youth to develop its own forces, but only within certain limits, in order not to become dangerous.

Hitler-Youth, builder of the coming state, must be educated in view of that goal. The citizen of the present and of the future has to know a great many things in order to become a useful and conscientious contributor to his nation. Therefore the youngsters in the Hitler-Youth receive political instruction and instruction in race theory and the ideas which have brought us to the point where we are. Every boy has to discuss politics, cultural and economic problems in order to understand Germany's policy.

Here arises the difficulty of strictly separating the tasks of school and Hitler-Youth, tasks which cannot be exaggerated in a strong and centralized state. As regards cultural education, it is clear that Hitler-Youth has many and other possibilities than school, merely because the boys will show themselves more active among

their companions of the same age. I will give only two examples of cultural education: by journeys through Germany, organized by Hitler-Youth, a boy learns how to look at a landscape and how to understand it; these trips combine cultural education and physical training. Another example: Music is an important factor of German culture; musical evenings, with the boys' initiative will do a great deal for the revival of folk-songs and the creation of new ones.

Naturally, Hitler-Youth will take a special interest in sports, in order to restore or to keep up the health-standard of German youth. Special doctors are regularly controlling the health of every boy; the general health is, in any case, more important than the brilliant performances of a few boys. Therefore we prefer team-fights to individual ones and our goal is a good average in sporting performances rather than a few overwhelming records. Considering all these tasks of Hitler-Youth one may ask if really these youngsters have enough time and interest left for their professional work. The 'Reichsberufswettkampf' (Reich's professional and trade competition) is an annual competition, patronized by Hitler-Youth, for all branches of professional and trade activity. The apprentices who, in this competition, have the best results, get prizes in the form of travels, etc. Students also join in this competition. Students and apprentices make many travels together and often go abroad; a look at the statistics will show that in the last years many visits to foreign countries, patronized by Hitler-Youth, have been made by groups of young boys and girls. Girls have their political organization, the BDM (Bund deutscher Mädel) corresponding to Hitler-Youth. Here the educational aims are quite different, although politically they are the same. Girls need to learn to be able to help their husbands later on, to become real comrades; BDM-girls have their sort of sports too, and many active social interests, thus developing one of women's essential qualities: the faculty of unselfish and understanding assistance.

THESE are the principal tasks of our youth-organization. The State has another one, very important too, for the education of

German youth: labour-service. Labour-camps are in all parts of Germany, in the Alps, at the seaside and everywhere in the plains. Every German has to spend six months here, away from his parents and his native town. Every student has to spend these six months before beginning to study. Such a labour-camp, with all its life, is difficult to describe; one must have been there, watching the brown bodies in the sun, at work or at play, one must have woken up before sunrise, lived all the day in this strong, disciplined atmosphere and felt the healthy tiredness of the evening. I was born in Berlin and had very modest knowledge about country life until I came to a labour-camp built up in the north-plains of Germany, with neat birch-fences contrasting with the dark background; endless, breezy and vaulted pine-forests. Clean and solid barracks, with no luxury, but gay and friendly with homely decorations of model ships and pictures carved or painted by the boys themselves; a beautiful dining-hall, a library; lawns and spruce gardens toilsomely built up on naked sandy grounds. Every morning the trumpet called at five, in July and August at four o'clock. Then we immediately began gymnastics for about ten minutes in the open air, just to loosen the muscles and to awaken our sleeping limbs. Quickly everyone prepared his toilet (and his bed), took breakfast, until one hour later the whole camp stood erect, greeting the labour-service flag as it was solemnly hoisted. The way to our working places led by cycle for six or ten miles through narrow paths in the fresh though mysterious pine-forests. We generally constructed ditches by which the soil was greatly ameliorated, not a very easy work; but nobody got too much for his forces, the strongest boys often helping the weaker ones. This work was the best education, for it brought students and apprentices working together in the same service to their country. Back at the camp, we had our simple nourishing dinner and one or two hours' rest. In the afternoon we often had instruction about politics, history, measures to take in case of fire, and so on, and sports. In the evening we were free, organized musical evenings or stayed together in our barracks, carving, writing or singing.

Our work on the open field was specially chosen, so that we couldn't take away a man's living. Ditches were constructed on roads the achievement of which in ordinary circumstances would not pay because of the high uneconomic cost. Although labour-service's work would not be economically feasible in ordinary circumstances, it is a very useful one. New villages have grown by the efforts of our working youth in Silesia and in the Emsland, settling hundreds of healthy young families and leading them to prosperity in areas, the barrenness of which formerly frightened the newcomer. The young men working at these tasks are proud in the feeling that for the first time they are taken seriously and that their country expects them to do their duty.

Many people will say that this is only a means of removing unemployment, and no more. No, that is not the case. It means *much* more. It is the beginning of a new economic point of view, it is changing the capitalistic way of thinking altogether. The point is that not the unemployed, but that *everyone* has to go to labour-service, with the exception of those who are not physically fit for it. Thus during six months everyone is working without getting an income out of it (threepence a day can't be called an income); a new economic point of view arises: we are not working in the sweat of our brow mainly in order to earn our bread but to create values for the welfare of our nation and humanity. That was the artisan's

philosophy in the middle ages who took his profession as a divine service, and the philosophy of all great men since that time. But it wasn't the majority's point of view in the capitalistic era, and labour-service will contribute to the opinion that any sort of work, well done, is a title of nobility and not a punishment.

Labour-service work has always to deal with the soil; a man who for several months has worked on his soil will not forget his attachment to it and the ancestors who lived upon it, and will never betray it. In this way labour-service creates a new order united by a never resting pioneer's spirit.

Beside labour-camp one can't neglect the value of the education every man receives during the period of military service, which has always had, in Germany, educational aims. As for University education, things are not quite settled because the traditional German student type has become old-fashioned and the new student's education has not yet the desired tradition and experience. We can say that our students to-day, having all passed through labour-service, ignore class privileges and class fooleries of past generations, and that they are getting more active in political as well as in scientific work. I am glad to have an opportunity of asking English men or women interested in problems concerning Germany to correspond with young Germans. They will find it valuable, contributing to a deeper understanding of German-English problems.

Education for Citizenship:

Martha Nemes

Principal of Családi Iskola, Budapest

LARGELY thanks to Alexander Imre's work, the idea of the fully developed ethical individual takes now a central place in the theory of Hungarian National education. We strive to realize this ideal within the same limitations that are to be found in other continental states. Serious self-ruling experiences are still rare, but little by little they are taking root even in crowded proletarian schools, where conditions are more or less disadvantageous.

Hungary

Certainly self-government cannot reach its best results until it permeates the whole life of the child. Good citizenship is encouraged by the fact that Juvenile Red Cross Clubs work very intensively in our Elementary schools and that our Secondary schools are in close relationship with the Scouts. A great number—still not great enough—of Juvenile Associations and Settlements are providing excellent means for social education.

Since the Settlements are of Anglo-Saxon

origin, there is little to report on them which would be new to readers of the *New Era*, but a brief account of one of them may help to show to what extent the radiation of ideas acts upon the lives of remote peoples and nations.

The People's House Settlement has just celebrated its 20th anniversary, to which almost all our members came in double numbers, for our 'girls' brought their husbands and the 'boys' their wives. Many of us had not met one another during these 20 years, but we shook hands as if we had been together the day before at a Club meeting. It was splendid that those who came as guests, the husbands and wives, did not seem to be strangers. It was as if they had lived along with us during those years. It was obvious that members of the Club had brought into their married life not only the ethical serenity—so characteristic of the club's outlook on life—but all those thousands of trifling remembrances too which made the atmosphere so jolly and homely. That is real success.

The growth of the settlement was a slow process. In 1911 a 'People's House' was built where many things were to be found, but social sense and human feeling were lacking. Still there were three or four of us who in our hearts always wanted to turn it into a Settlement. The first years were passed in experiment. Then came years of War-Service, after which I posted up very anxiously a notice:—

'Will those who are interested in a Juvenile Club about to be founded come on Saturday evening at 7 p.m. to the Club Room.'

There came 12 to 15 young men full of expectation and interest and ready to act. We began to discuss matters and to search into one another's deepest thoughts. It is one of the most thrilling moments of life when men who trust each other meet and begin to explore together. Those who came awaited something great and sublime, otherwise they would not have come. That was the first link. On it was founded our first discussion and as its result we parted calmed and satisfied in spirit.

Soon this Juvenile Club became the axis of the People's House Settlement. The aim of our Club was—but of course we could not announce that—to show how men could live in a greater social community and with understanding love.

How did we do it? Let us be sincere. We had

to grope about. There were no rules which could be copied. We had to sound the right tune, we had to feel—with a sixth sense—what there was to be done. We agreed concerning the House-Rules and we elected our officers-staff. The post of the notary became one of the most important; he has to enter the Club's life-events in a book which we named 'The Club's Mirror'.

At the beginning, having dealt with practical problems, we read together Ibsen's 'Throne Pretenders'. It is not by chance that we chose this book. We go together to theatres, after first reading together the chief parts of the plays, immense material for discussion and clarification of ideas. We follow the scientific courses of the People's House. We go to Philharmonic Concerts, but not before some expert friends of ours have played through the more important parts of the programme.

The boys themselves give performances. Their knowledge is highly superficial. Their education is much influenced by the street, the point of view of which—as in every great city—is in many respects cynical. How much trouble we had to make them consider seriously certain facts, until they gave up their assumed unkind attitude towards others; till they became inclined to look for the essentials and not to act superficially, not to utter careless criticisms, thoughtless judgments but to watch and examine the facts of human life.

The club has great dignity. To be its member means rank. The inhabitants of the proletarian quarters in a circuit of about 5 km. take into account who is admitted and who is not. Boys and girls alike feel the commands of *noblesse oblige*; they try to do their best.

Others join us, it may be a well-known sculptor, a chemist who has travelled all over the world, a famous writer, a great scholar, a botanist, an expert in art. They do not patronize, they come in as equals. To make an excursion with our youngsters means for these highly cultured people, recreation, comfort, strengthening of their faith in the development of humanity. Our pupils become human beings in the best sense of the word, ethical beings, social men, such as we imagine the members of the future community will be, though in our generation not everybody can reach this human level.

The juvenile movement is striving to ease

understanding between city people and villagers. We decided to try to bridge over this distance between the 'two worlds' in early childhood. I want to give a short account of such an experiment in the 'Családi Iskola'.

We were very happy when it was known that our little correspondent-comrades from the country were coming to Budapest. Recently we had performed a play, let us play it again for them. The thought was followed by the deed. Costumes and decoration were somewhat lacking. All the better! Our boys and girls performed their parts with enthusiasm; but the performance created disillusion. The peasant children sat there with suspicious, blank expressions. Did they listen to it? Did they like it? None of us knew. Teachers and children alike, we felt as if a cold frost had smitten us. It was the hostile feeling of an alien folk.

One felt the gap between the city and the country. The gulf between us could not be denied and we felt we must alleviate it somehow.

The first understanding took place when the country children and our children had lunch together. One of them offered some of his meal to his neighbour. Others followed his example. There was among our children a lily-white little girl, the only child of her parents, the kind who would refuse food even at her aunt's house, saying 'Thank you, I am not hungry.' I myself was a little taken aback when her neighbour offered her in his rough way a taste of his bread and bacon. But she felt that it was not the time for squeamishness and ate heartily with the others.

Two years later a more important event took place. The same children came to Budapest for the Trades' Fair and some of them were lodged at our pupils' homes. They were there only in the evenings and to sleep, nevertheless this experience left a deep mark in the children's souls.

One of them paid us a visit last Spring. He is now a well-built sturdy fellow; when first he came to the city he hobbled badly and had a bad limp. The city woman, although the boy stayed only for a night, felt herself to be his foster-mother and took him to a clinic. 'He will die,' said the Doctor, 'if he doesn't soon get the right treatment. He ought to remain here for weeks and then come back for years of after-treatment.' The city-mother did not forsake her protégé. But that is only one outstanding example.

During the excitement before Christmas-time I mentioned to our pupils in what misery their country-children friends live. Thereupon the little folk founded the 'Association for helping the poor'. Everyone could be a member of it on condition that, if you have two pencils of the same colour, you have to pay to the common cash the price of one. Many clothes, toys, sweets were gathered together with a warm heart.

To give to the poor is a joy but often to accept kindness oppresses. Still the children did not feel oppression as everything was given with such a large heart. In the farm-school there was also a collection for the poorer ones. They understood that it was still a greater deed to give if you are poor yourself.

We got many thanks for the presents and some really beautifully made toys in exchange, including wood-carvings and the like, which our children would not have been able to make. 'They can make things which we cannot', was our children's idea. The same thought occurred to the peasant's children. But the knowledge of this difference does not separate, it is a sound foundation for mutual esteem. Lessons such as these are not learned for the moment, but for life, they lay the true foundation of good citizenship.

THE NEW ERA—JULY

The July issue will be a special double number on Nursery Schools. Expert assessments of the physical and psychological needs of the child from two to seven are followed by first-hand accounts of how these needs are being met in many countries, including France, Germany, Holland, Hungary, Italy and Russia.

Practice in Citizenship: Scotland

Charles Irvine, M.A.✓

Headmaster : Technical and
Commercial School, Alloa

I WILL set down something of the challenge of education for citizenship, and show how it is being answered in this mixed day school of pupils between twelve and fifteen years of age.

So long as a citizen keeps out of the courts of justice, he may be as neglectful as he pleases of the duties of citizenship without being dubbed a bad citizen. This is an uninspiring example to youth. The case for direct training of children in the art of community life seems very strong, and opportunities for rendering unrewarded public service in a spirit of amity and good fellowship should be frequent, indeed continuous. Dictatorial, authoritarian rule in schools must lose a great deal in failing to allow for adequate expression of the great desire of children to serve.

In any community, rules must be made. By whom? It would be interesting to find how long it takes the average young person to realize that neither the policeman nor the judge makes the rules, and that it is the citizen, in a democratic state, who is ultimately responsible for the rules that he employs these men to enforce. A realization of that fact at school may prevent a certain amount of minor delinquency. The pupil should see himself as a rulemaker, or as one who elects rulemakers.

Rules must be obeyed. To children education may appear as tiresome correction of natural impulse, but self-discipline comes easier when responsibility is accepted. There is much truth in the remark of Professor Winifred Cullis that the people who best discipline children and teach them self-control are other children. It is the adult's business to ease the transfer of service from school to the larger community.

The attitude to people in authority is important. The more frequently a pupil is brought into individual conversation with his teachers, the better should he learn the good manners and sincerity, and appreciate the high motives and enthusiasms of a responsible person.

What society requires in its members is a positive creative spirit. High achievement in knowledge and skill is of great importance, but it seems that instruction becomes education only when it imparts the impersonal enthusiasm that lets loose energy. How can the school create an impersonal enthusiasm for local committee work on which so much of any town's life depends?

Enthusiasm isn't enough. There is need for people with some training in organizing, with initiative, courage, and perseverance to carry an idea into practice in spite of difficulties and disappointments. Can schools give such training or must children have just the negative virtues of docility, adaptability, obedience?

Citizenship cannot be learned nor character formed except in actual experiences. In this Alloa school since 1933 I have been gradually easing away from the authoritarian principle of school management, which implies that the headmaster knows all that needs to be known about children, hoping that if, with their co-operation, a situation were created that called aloud for initiative, leadership, intelligent criticism, power of discussion, shrewd estimation of character, power of organization, willing co-operation for the public good, willing public service, and better adjustment to the rules of community life, these positive virtues would show themselves in the children. And they have, in varying degree.

Alloa Technical and Commercial School has a roll of 300-400 boys and girls of twelve to fifteen years of age, who come up from seven Primary schools. It is a Three Years Advanced Division school with practical subjects in place of foreign languages. There are 5 boys' and 5 girls' classes and 2 mixed classes, and 25 sections for practical work. Pupils vary widely in intelligence. All the teachers are specialists. Benchwork, Domestic Subjects, Gymnastics are taught in different buildings, each of which is six minutes from the main school. Office, Engineering Shop, Mill, make strong demands

on our pupils at the leaving dates, and comparatively few remain for the Third Year. In spite of all these difficulties something definite has been achieved.

On admission, the pupils are allocated to one of the four groups into which the school is divided. Each class elects a leader from each group; in a mixed class there are eight leaders, and in an unmixed class, four; from 50-60 leaders are thus chosen by the pupils. There is a Boy and a Girl Captain for each group and two School Captains are elected by the second and third year pupils.

These elections are by ballot and are annual. By-elections take place frequently. A teacher acts as returning officer, and is in a position to link up with municipal, county, and parliamentary elections. The only direction given to the pupils is that they should select people with gumption to be their leaders. An election to be effective must be free from interference by anyone in authority. At the beginning of a session, two months have to elapse before elections can be held in First Year classes. This session the headmaster nominated arbitrarily certain First Year pupils to do the routine duties during that period. Scarcely any of these nominees were successful at the elections. Teachers remain strictly neutral.

Before being admitted to leadership, a pupil must promise, in public and individually, to do his best in work and in play, to work with others for the good of all, and to put his school before himself. Many are rather vague about the meaning of the second and third promises, but experience very soon makes it clear. This session, two boys out of 60 declined to make the promises. They were quite honest about it. We knew that they had not reached the stage of willingly bending their wills so far as to accept any but the most elementary rules. They were a nuisance, for example, in a game of

football. But both were quite strong and had a good following in the class. No surprise was shown at the refusal and a re-ballot was proceeded with. Since that time a by-election again threw up the name of one of these boys and, rather to our surprise, he made the promises. He is now a person responsible in some ways for others, and with opportunities for service.

Misbehaviour or indifference returns a leader to the class that elected him. The class becomes the jury, the teacher the judge. The verdict of the class is shown in the result of the by-election. There are implications there, but as they are still hypothetical they need not be discussed here. Leaders who like to feel responsible without doing any work may also be returned, to stand another election, either by request of the class, the Group Captain, or the headmaster.

Leaders meet every eight days from 3.30-



An Election

4.15 p.m. This is the only interruption of the ordinary curriculum in the interest of self-government. At the Leaders' Meeting school business is discussed, reports are made by convenors of the various committees, complaints are dealt with, and decisions made as to what rules are necessary. All findings are submitted to the headmaster. I have no doubt a pupil will ultimately take the Chair. Minutes are kept by one of the School Captains.

The duties of leaders are threefold. (1) They are delegates. (2) They do routine duties for the school community. (3) They are asked to encourage orderly, decent behaviour. They represent their group and class at the Leaders' Meeting, and are responsible for reporting to the class the business there transacted. This excellent piece of real life practice in public speaking is part of the English work each week. Routine duties are necessary to give the leaders confidence and standing. All the practical jobs that teachers had previously to find time for are now quite satisfactorily done by the leaders. For example in winter they run the service of a hot-drink at 10.30 a.m., wash the beakers at 4 p.m., keep cash books for weekly payments, and allow credits for absence.

The most important duty of all is indefinite. By force of personality alone they must strengthen resistance against anti-social behaviour. One of the best debates in the Leaders' Meeting was on 'Whether a leader should give punishments'. When it was finished and before the decision, the headmaster put forward his own views against their giving punishments. The school would not profit greatly by the creation of sergeants or bosses. The great need was for leaders, people who saw the way and showed it to others, and did what they asked others to do. The leader must try to understand each person in his group and class and endeavour to get the best out of him. Leaders may not report pupils to the teachers or headmaster except in very special circumstances and then only when they have failed in their own action and in conjunction with other leaders, the Group Captains, and the School Captains.

At regular intervals all the leaders of each Group meet under the Group Captains. These meetings are held after 4 p.m. Next day the Captains meet the Headmaster to report on

leaders' difficulties. Leaders in a class may call a meeting of the class after school with the School Captain as chairman. Class Ib.b. has had several meetings, mainly because there are some girls who behave in an objectionable fashion.

So much for leaders. How are the rank and file of pupils trained in citizenship? They are the electors, and judgment of leaders is in their hands as well as in the hands of teachers. They are expected to co-operate wherever possible in any undertakings. Once a year every pupil hands in an unsigned sheet of suggestions, criticisms, complaints likely to add to the happiness and efficiency of the school. The suggestions may deal with the conduct of pupils, lessons, time-table, general arrangements, work of leaders, and any other matter whatsoever. The average sheet contains about twelve statements. The executive committee of the Leaders' Meeting classify the suggestions and give the number of pupils who set each one down. This method gives each child a stake in the fortunes of the school. His suggestions may be adopted by the Leaders' Meeting, be accepted by the Headmaster, and pass into the code of the school.

There then is the situation. Pupils feel the call in varying degree but the opportunity and the training are there. What are the results so far? One or two very interesting examples of initiative, co-operation, and organizing ability have been seen recently. A Second Year boy, not a leader, founded an orchestra that received permission to practise after school. The instruments were mouth organs, drums, etc. A branch of the Junior Division of the S.S.P.C.A. complete with chairman, treasurer, and secretary came into being with 30 members, badges, pledges and magazines, and monthly meetings conducted entirely by themselves at which they welcome interested adult speakers. In March of this year the pupils were challenged to do something to increase the school fund. The response was £53, of which £20 was made by individual efforts of pupils before the sale of work. The IIC boys' orchestra received permission to organize a children's concert on condition that all rehearsals were after school hours and that the janitor would be able to find no fault. They were allowed complete respon-

sibility for success or failure. Members of the staff who turned up were unobtrusive and had no duties. There were no hitches, nothing had been forgotten, and they were justifiably proud of the £2. 6s. 6d. that they handed in for the fund.

Probable delinquents are thrown more clearly into notice, and in such an atmosphere may more readily find their true way. I feel that if a pupil savours responsibility, leadership, trust, and respect for public service at the age of 12-15 he may very well carry away with him a deep interest that will greatly influence him in his prime and make him a good citizen.

The following modifications have been gradually made in classroom practice to fit in with the general idea of training citizens.

Assignments of work are issued in most subjects for three weeks at a time. These allow for class work and individual work and frequent conversation with the teachers.

Classes correspond with two merchant ships, an archæologist in China and a Berlin Girls' school. Dramatic work is part of the curriculum, and a Play Festival is held every term's end with no loss of time from the main subjects of the curriculum. A Boys' Club meets on one evening a week from November to March. A cinema projector is in regular use to show the world at work, and the interrelation of countries and occupations. Teachers are asked to make their exercises relate as often as possible to the many real life situations available.

Letter to the Editor

Oldfeld School,
Swanage.

DEAR EDITOR,

I read your recent number on 'Some aspects of Co-education' with great interest but felt that some important points—such as the new position of co-operative equality between husband and wife in the modern family—were hardly mentioned by your contributors.

There are few schools that have not modified their views as to the amount of intercourse desirable between boys and girls of all ages, though there are still girls' schools that do not countenance their pupils' receiving letters from any male except a close relation. And, in spite of the emancipation of women, the general tendency of the century has been to intensify the segregation of the small boy and all girls by the growth of the Boys' Preparatory and Girls' Public Schools.

Now, if education is to be for a Democracy

formed of free families, it must grow out of, and form a background for, the family. The pre-adolescent boy and girl of all ages should spend their school life in a community that possesses a family background and the type of relationship obtainable in the ideal family. The holidays are not enough to supply this essential background to life, even if ideal conditions are obtainable—and in the modern small family they so rarely are. The children need this environment if they are to develop a sense of security, poise and understanding of life.

The reason that I do not include the adolescent boy in this community is that he should at this stage go out from the family circle into a more segregated life among men, where he develops the essential characteristics of the family founder. If a young boy is put into a pseudo-adolescent environment, as is the case in the segregated Preparatory School, it produces a precocity with its attendant tendency to fix development and retard natural growth.

For the girl the segregated life offers so many difficulties to normal development that I am surprised that anyone should contemplate it except as a preparation for celibacy.

Yours, etc.,

A. T. L. HICKSON,
Headmaster.

HOLIDAY ADVENTURES

Empire House, St. Martin's-le-Grand, London, E.C.1

Organisers of Children's Travel

Co-educational holiday parties in England and at our Paris centre, with experienced leaders, at very moderate fees. Modern ideals, with freedom and opportunities for initiative and enterprise. Individual girls and boys, aged approximately 8 to 14, and groups from schools, are welcomed. Please write for full particulars, references, and details of summer programme.

ERRATUM

We apologize sincerely for a printer's error in the May issue. In the review of 'A Schoolmaster's Testament' (page 145, line 24) 'Abbotsfield' should, of course, read 'Abbots-holm'.
EDITOR.



Escuela del Mar

Education for Citizenship in Catalonia

Norma Jacob

BARCELONA at the present time* is largely in the hands of the Anarchists, and education for citizenship has been a vital part of Anarchist philosophy since the time of Francisco Ferrer y Guardia, the great educationist, shot in 1909 for alleged complicity in a popular rising. Certain developments in Barcelona now recall the 'lay schools', to the building up of which Ferrer devoted a great part of his life. In the Anarchist Utopia every citizen enjoys complete personal liberty and must therefore be made worthy of this tremendous responsibility. (Strictly speaking, no doubt, both 'citizen' and 'citizenship' are terms which would be repudiated by the theoretical Anarchist as representing the very things which he hopes to supersede, but they must serve in the absence of any more precise term).

A few members of the Anarchist Youth organization have drawn up an ambitious scheme of free popular education designed to fit the individual for freedom. He is to be encouraged to study a wide range of subjects, from typewriting and grammar to the history of the universe. So far only part of this scheme is actually in being—the Libertarian School briefly described in the April number of the *New Era*. When we visited this we were shown round by an enthusiastic young man who in each room of the building gave us a lecture on the particular type of excellence expected of those who studied there. Thus one room which contained a number of sewing machines

was the excuse for a discourse on the accomplishments and duties of the ideal wife, and in another we learnt the supreme importance of Culture in the good life. Culture (or what we in our old-fashioned terminology might call 'spiritual values') is greatly prized by Anarchists, who are far from imagining that men can learn to be happy and free entirely by the light of nature. The library, laboriously amassed from all sorts of different sources, showed that they are conscious of the value of their cultural heritage from the past.

The school also organizes free public lectures, and we were presented to an elderly man of mild appearance who was to give the lecture that very day, the subject being 'Man is a Timid Animal'. He solemnly assured us that he could and would teach those who came to his lecture to be less timid; I am sorry now that we did not accept his invitation to come and see for ourselves. Before leaving, I said to our young guide that though I admired the work of the school and shared most of its ideals I was myself a member of a religious community. I rather expected him to be shocked, but instead he shook me warmly by the hand and exclaimed something to the effect that religion—*real* religion—was what we all needed to help us to live better lives. Knowing the tendency of any Spanish conversation to lose itself in clouds of metaphysics, I took leave of him without going any further into the question of what he understood by *real* religion.

* *i.e.* May 1, 1937.—*Ed.*

A RATHER different institution, and one which has the distinction of having survived all the changes of the last few years in Barcelona, is the Escuela del Mar, founded fifteen years ago for the benefit of city children who were specially in need of sea air. It is built actually on the beach in one of the very poorest quarters of Barcelona. The school is housed in a two-story building on piles in the sand; with its central block and two wings it forms an arc, the chord of which is the Mediterranean itself. In the enclosed sandy space the children (chosen by the health authorities of each district) spend the greater part of their day swimming, sun-bathing, running, jumping and doing lessons. In the building itself the classrooms are large and airy, with tall windows looking out over the open space. Here and there we saw groups gathered round a teacher, but nothing in the way of formal classes. In one room a little boy of about six was sitting on a low stool surrounded by a number of even smaller children; he appeared to be giving a lesson or telling a story, and was quite undisturbed by the entrance of the party of visitors, even when one was uncivil enough to take a snapshot of him. In talking afterwards with the Director (whose enthusiasm was all the more impressive for being controlled) we realized that this scene was typical of the methods of the school. The aim is to encourage the children to think and work for themselves and to accustom them to taking responsibility. Each class has an elaborate system of self-government, and it is real self-government, not merely a device for getting some of the duller jobs done by those who are not in a position to refuse.

Great care is taken to allow the children to develop freely on the artistic side. In one room we saw the marionette theatre, and a boy of about fifteen showed us with pride the dolls which were being dressed for a play which was then in preparation. The children choose their own subject from some book in the school library, modify it to suit theatrical requirements, and make up the parts as they go along, so that the play is never the same twice running. This comes easily to the Spanish child, who is usually a born orator, and likely to owe whatever success he may achieve in life to his power of talking fluently and entertainingly for any

length of time on any subject which may come up. This kind of training in spontaneous speech is thus a valuable preparation for life. We were also shown the backcloths painted for earlier productions and were impressed with the vigour and imagination shown in the design and choice of colours.

The same room houses the school library, which contains most of the children's classics of all nations. The children are encouraged to write down their opinion of each book read and any reflections suggested by it, and these critical essays, which often show keen powers of criticism and appreciation, are kept together in loose books.

Another activity of the school is the meteorological record, scrupulously kept up by officers appointed from each class, and sent regularly to the city's weather experts. The dining room is also regarded as an educational influence: many of the children come from the very poorest homes, and those in charge of the school firmly believe that the effect of eating one meal a day off a table laid with a clean cloth and attractive china and vases of flowers will raise not only the children's own standards but indirectly also those of their parents. Unfortunately the dining room is not in use at present as it has been found too difficult to guarantee the supplies of food for such large numbers.

Each child entering the school has his complete physical history entered on a large card, together with details of his previous school record, if any, and notes on his home surroundings and general moral state. His progress each term is noted on supplementary cards. Nearly all show remarkable improvements in health under these exceptionally favourable conditions.

PARTICULARLY interesting just now are the children's colonies which have sprung up all over Catalonia to house refugees evacuated from the war areas. Some of these are run by private voluntary associations appealing to the public for funds (one for instance is named after the Barcelona broadcasting station which gives it free publicity), others by political parties, municipal authorities or even large firms, which by recent decrees have now been


placed entirely under workers' control. All appear to be inspired by the same idea—the wish to make up to the children, by extra affection and care, for the loss of their own homes and parents, and the determination to avoid a post-war generation stunted in body and warped in mind. Heroic efforts are made to keep the colonies supplied with food, though in country districts the burden placed on the local authorities is often a very heavy one. The most significant feature of these colonies is the extraordinary care taken in the choice of environment. Large numbers of splendid country houses, abandoned by their owners, are at the disposal of the authorities and some are already well furnished and decorated, but others are unexpectedly dilapidated and have evidently been unoccupied for years. In these cases the redecoration is done either by amateurs or voluntarily by local workmen, and some of the effects produced, though necessarily very simple, are remarkably pleasing. The furniture, for instance, is of the plainest, but it is all uniform and painted in cheerful colours. Some of the children in these colonies have come from slum tenements where they slept on the floor and ate their food with their fingers, and the effect of finding themselves in such surroundings must be considerable.

It is safe to say that not the richest child in Spain ever had more loving thought bestowed on it than is lavished on these children of the war, on whom will fall the task of rebuilding their country. The children obviously appreciate the atmosphere in which they find themselves, and willingly co-operate in keeping the houses tidy and clean; they also help in the kitchens, and each has a tiny garden in which he proudly grows two or three vegetables for the table. In one seaside colony our attention was called to a potato patch which happened to be near the gate leading down to the beach. When a gardener came to tend this patch the children were continually taking a short cut across the corner. When it was given them to look after for themselves they spontaneously took to walking round rather than across, and the potatoes flourished. The same thing can be observed in every aspect of the life in these colonies; given responsibility and encouraged to take care of his own property, the wildest

street arab will respond. Some are receiving definite vocational training; one colony, for instance, runs a small farm cared for entirely by the colonists, boys from Madrid between the ages of fifteen and eighteen. After eighteen, unfortunately, their education is liable to be brought to a sudden end by mobilization.

THERE appeared to be nothing in the way of political education (though 'Viva Rusia!' was, perhaps naturally, a common theme of the children's drawing and essays). This absence of definite guidance may be due to the diametrically opposed conceptions of the State which are now being preached in Catalonia. Of specifically anti-religious teaching there was not a sign; convent chapels were preserved for use as cinemas or store-houses, and their contents, if they had artistic or historical interest, were to be found in museums. The impression is that the Spanish people simply do not feel it worth while to inoculate their future citizens against doctrines so hopelessly discredited as those of the Church.

Catalonia just now is in an educational ferment. This is partly due to the enormous influx of refugee children, most of them with their teachers; the existing educational framework has had to be rapidly enlarged to deal with them, and it is announced that more than 250 Grupos Escolares (the ordinary State schools) have been opened in the last three months. Every village displays its new school, often housed in the church or built of the materials of some ecclesiastical building which has been pulled down. But chiefly this great expansion, and the extraordinary purposiveness of all that is being done, is due to the creative energy released by the revolution. People like our young Anarchist friends, who for years have cherished dreams of the kind of education they would like to see provided for themselves and others, have suddenly found themselves free of control from above and in a position to go out and appropriate suitable buildings and equipment. The Catalans are in many ways the most advanced of the Spanish peoples, and nowhere is this more clearly shown than in their longing for education and their realization of the important part it must play in building the citizens of the future.



Travel and the Future Citizen

J. Richard Traynor

Founder and Co-organizer of Holiday Adventures

THIS article is being contributed to a series which deals with education for citizenship, and there is no doubt at all that travel, *if it is done under the right conditions*, does much to develop just those characteristics which will make our children good citizens. The qualification in the preceding sentence is important.

Every Easter, in Paris, I see hundreds of English schoolchildren being conducted round the city in parties, and as I watch them I cannot fail to notice the way in which the atmosphere of their school has been brought across the Channel with them. Not one of them is an individual; she—girls seem to be in the majority where these expeditions are concerned—is a member of IVA, or VB, or Upper Sixth, of ——— School, and here she is, wearing (often literally!) her old school tie, with her familiar mistresses in attendance, going where she is told to go, doing what she is told to do, saying what she is expected to say, and having no chance at all to express herself naturally. How much of Paris will those schoolgirls know when they return from their holiday—how much they will have added to their store of *experiences*! To my way of thinking, almost nothing.

In 'Holiday Adventures' we have evolved a quite different manner in which children may go about their sight-seeing. For one thing, it is seldom that all the children and all the leaders are to be found at one place at the same time. We prefer to explore in small groups and then meet for a nightly after-dinner pow-wow. On these occasions the children and leaders com-

pare notes on the day's adventures, swop bits of knowledge they have picked up, and discuss programmes for the following day.

I cannot picture those girls of IVA, VB, and Upper Sixth planning a Paris project like that carried out by some members of one of our recent parties. A small girl had come to Paris determined to learn all she could about the mysterious fate of the boy King Louis XVII. She was joined in her quest by a number of other children, and their enquiries took them all over the city and, of course, to Versailles. The leader who accompanied them on their explorations—it happened to be myself—became as interested as they were. The children succeeded in gaining entry to places which were closed to the public, they carried on the most amazing conversations with people who knew no English, they translated with great effort and the aid of a dictionary documents which they unearthed at the National Archives, and they made many drawings and took many photographs. Altogether, they acquired much knowledge of Paris, its topography, its buildings, and its history. Other members of the party preferred Luna Park, the Eiffel Tower, rowing on the lake in the Bois de Boulogne, and learning the geography of the 'Metro', but when the groups met in the evenings to talk over their experiences it was evident that they all were thoroughly enjoying the holiday *which they were planning for themselves*.

The influence of what is called the New Education grows wider every year, and those of my readers who spend their working days with

children who live in an environment which allows them freedom of thought and activity, and those readers whose own children are being educated in such an environment, may find it hard to realize that the majority of our girls and boys are still living in an environment that is deadening in its lack of adventure. Childhood ought to be permeated with the spirit of adventure, and all learning should be a process of re-discovery. It is the *character* we build in our girls and boys that will make them succeed or fail as citizens. So many children find that their lives at school and at home are organized from morning till night by grown-up people. If children are to become self-reliant men and women, they must be given opportunities to acquire experience, to develop judgment, and to show initiative. Where these opportunities are lacking in the school and the home, travel offers a very fine way of supplying them.

'Holiday Adventures' was inaugurated in the first place with the object of arranging travel for children under conditions similar to those existing in the newer kind of school, and we attracted mainly the parents whose children attended those schools. This still constitutes the principal part of our work, but the fact that we are able to offer freedom, the companionship of children of the opposite sex, and opportunities for initiative and enterprise, to children who are spending so much of their time in the torpid atmosphere of the conventional school seems to me to be immensely important.

I have been associated with children's travel for upwards of ten years, journeying with parties of girls and boys all over Great Britain from Loch Lomond to Land's End, and in seven countries on the Continent—France, Belgium, Holland, Germany, Spain, Portugal, and Italy. We have travelled by bicycle, car, train, ship, aeroplane, donkey, and shanks's pony, sleeping in tents, cottages, railway camp coaches, humble inns, and luxury hotels. We have climbed mountains, trudged the length of Hadrian's Wall, walked across trackless moors and through deep forests, swum in sea, lake and river, explored caves, and examined the works of man in every period of his history, his art from the Altamira paintings to the Louvre, and his architecture from Avebury to Broadcasting House. We have seen the dwelling-places of

men and women, contrasting the great mansions of England with a peasant's hovel which we saw in Spain two years ago, where at night the single apartment sheltered the peasant and his wife, his grown-up son and daughter-in-law, several children of two generations, a cow, a dog, a cat, two pigs, and a number of chickens (for whose accommodation wire netting had been stretched round the legs of the table!). I maintain that to see different kinds of natural beauty and people living under varying conditions, provided that the children are able to make *personal* observations, as and how they will, gives these girls and boys a sense of perspective, and a background of reality which will not be without its effect in the making of the future citizen.

My experience has led me to form certain definite conclusions as to the age at which children's travelling should be undertaken. I have travelled with girls and boys from five to eighteen, and it may surprise some of my readers when I say that it is between the ages of nine and fourteen that travel has its strongest appeal and its greatest value. They want to 'see everything'—to roam, explore, and make contact with interesting and unfamiliar things. At that age the child is more observant than he will be for many years afterwards, while his intelligence (distinct, please, from intellect) is at its keenest. With the advent of puberty and adolescence young people become absorbed for several years in themselves and in other individuals rather than in outside things. Later, when travel would again be of the utmost value, usually it is out of the question for financial reasons. This belief has caused us, in a world where specialization is necessary, to direct our activities towards children of this particular age.

The organizing of the daily routine, in the way our children do it, helps in the making of good citizens. For so long as the holiday lasts, each one of us—children and leaders alike—is a citizen of the little community of the party, with equal rights and equal responsibilities. Such matters as the times of meals, which vary from day to day, and which are always arranged by the children themselves the night before, require reasoning and directed thought before a decision is reached. The obligations to those

responsible for the preparation of meals must not be forgotten. (In practice, attendance at meals is not compulsory. If a child is more interested in what he is doing than in eating, he is able to continue with the activity that is absorbing his attention, but he must not expect to have a meal provided at any time when he feels ready for it. He must weigh the two alternatives in the balance—shall it be the meal or the occupation? Such decisions, which have to be made from time to time, are valuable aids to character building. The provision of fresh milk, lemonade, fruit, cake and biscuits, which are available for the taking at all hours of the day and night, solves the question of empty bellies at awkward moments!)

Again, we have no set bedtime, and certain regulations must be drawn up to ensure that the comfort of others—ourselves and our neighbours, if such exist—receives consideration. A reasonable hour for the cessation of singing, noisy games, and wireless music is decided upon. Obviously, children must not leave the locality after dark, unless with one of the leaders. In the drawing-up of these regulations, which is done in the course of consultation with the children, I have always found girls and boys

to be most sensible and reasonable, and they themselves are very strict in their adherence to them, and alarmingly ready to pounce upon any breach of them by the leaders! (Although the statement that the children go to bed when they like may seem startling on the face of it, in practice, again, we find that, leaving aside the first couple of nights—when the sudden release from home routine often results in exceedingly late hours being kept—the children, tired after a strenuous day's adventuring, seek their beds very soon after their evening meal, which as often as not they take in their pyjamas, if we are not in company. Getting up to time in the morning is not insisted upon, unless it is necessary owing to some excursion having been planned which requires the absence of all the leaders from the base.)

When the conventional atmosphere of children being 'taken' on a tour is entirely absent, when good sense is substituted for enforced discipline, and good fellowship for artificial barriers between the children and their escorts, travel is a most useful extension of what is being done in so many of our newer schools. To the less fortunate children who attend conventional schools, its value under these conditions must be incalculable.

Notes on the Co-Education Number (April, 1937)

Barbara Low

THE Editor of the *New Era* has kindly given me a little space in which to comment upon the other contributions to 'Aspects of Co-Education in England'. I am glad to take this opportunity, for the various writers in this number have provided material of much interest. I find myself in the greatest agreement with Miss Sharpe, and very much in sympathy with the views expressed by Mr. Grace.

In respect to the other contributors, I feel there is one general criticism to be made, and one of considerable importance; namely, they all tend to reiterate, without further proof, the very points which are under discussion, and often put them down as proved facts. This does not seem to me to advance the argument in any

way, and it tends to suggest that the writers have not thought it necessary to investigate the subject very deeply.

For example, Dr. Laura Hutton says: 'this assumption of an inevitable homo-sexual phase (in boys and girls) seems to me questionable'. But has Dr. Hutton made the very extensive and intensive researches that have been carried out during the past thirty years by a very large band of workers investigating on Psycho-analytic lines, which enable them now to state, not as an 'assumption' but as a fact, that there is to be found universally a homo-sexual phase at a certain stage of human development? If she has not done so, it is surely useless merely to reiterate an opinion. If she has evidence based

on a different line of research, should it not be supplied? I would bring the same criticism to her statement (page 96): 'Adolescent girls and boys have an infinite capacity for sublimation'. Now Freud has shown, from most profound and patient research, extending over at least thirty years (and his work has been continued by many other workers in the same field), that the capacity for sublimation is limited and highly variable, and will be found to exist always in proportional relation to the strength of the ego-development, so that only at grave risk can the individual be called upon for sublimation beyond a certain degree. Dr. Hutton, presumably unaware of this discovery, prefers her own conclusions, to which, of course she has the perfect right, but she can hardly expect acceptance for them merely on her own assertion.

When I turn to the article by the Bedales School Staff—a most interesting and in some ways convincing statement—I still find something of the same tendency to assert without pointing to evidence. On page 97 we read: 'It is desirable, however, that this sex-stimulus should be minimized, so long as this does not involve active repression. There are several ways in which this can be done. First, through proper sex-instruction.' Now it is a problem, so far quite unsolved, as to how far instruction on sex-matters can be given at all, with value, in the earlier years of the School-course, and further, how far, even if such instruction has been given satisfactorily from an intellectual standard, it can affect powerful emotional urges. Analysts, at all events, have often to deal with adults who have spent their educational lives in co-educational schools and yet find themselves every bit as much in the grip of emotional and sexual difficulties and conflicts as those educated otherwise. I do not want to say for one moment that this entitles one to condemn the co-educational system, but it does make one wonder at the facile acceptance, the 'all is best in the best possible world' (*i.e.* the co-educational school) attitude, of these advocates.

I repeat what I said in my article. I (and I think I can speak for my Analytic colleagues) am not out to 'down' one system or support another, but rather to try to discover the

problems involved, and it is disappointing to be met by arguments from those presumably in the van of progress who do not even stop to look at these problems. Again and again, it emerges that those who have had as children and adolescents instruction on sexual matters, often very excellent in content, still find their own natures so divided, or their problems so intricate, that the past instruction gives little or no assistance. Is it not better to realize these difficulties if we are genuinely seeking a solution.

With a great deal that the Bedales Staff write, I am in much agreement, especially their arguments on page 98, and in the first column of page 99, notably those referring to the aesthetic development, voluntary control, and a wide outlook on the matter of sexual intercourse. But their references to the Castration-complex prove that they do not comprehend its significance and their idea that such realization leads only to '*a fatalistic acceptance of a world in which women concentrate on the bearing and mothering of children, and men concentrate on the destruction of human life*', is purely fantastic. Why, we must again ask, do they not take the trouble to find out what these terms mean, and so avoid plunging into such strange error! There is much in the Bedales article which calls for comment—for appreciation as well as disagreement. I have no space to take up further points, except to stress my previous opinion.

That is to say, I feel every one genuinely interested in education—in its wider and more limited sense, must feel under obligation to the initiators and workers of Bedales and to other educational experimenters, for their courage, sincerity and devotion, but that is precisely the reason why we may look to them to go forward again and to welcome more knowledge and understanding wherever it is to be found. On that ground, Psycho-Analysts may rightly ask for their co-operation in carrying on the profoundly illuminating researches of Freud in a scientific spirit.

The articles of Mr. Curry of Dartington, and the very refreshing dialogue of Mr. Paul Roberts of Frensham Heights, both call for attention, but there is no space to deal adequately with them. It is a little surprising to find Mr. Curry frequently saying: 'If what

Miss Low says on such and such a point, is true', then certain conclusions follow. Surely the head of a school run on a very individual system in which he appears to place complete confidence, might be expected to have first thought out for himself some of the inherent problems, and not to be saying as though he were faced with quite new ideas for the first time, 'Such things may be true'.

I must conclude by repeating that I found

the contribution by Mr. W. A. Grace, Head of Halesowen Grammar School, full of valuable and suggestive ideas, and I am grateful for its help.

As a last word, could not we people who have, at least, genuine common interest, and certainly some kindred ideas and hopes, perhaps begin to work together on some specific problems which need solution. Any suggestions to this end might, I think, be acceptable to the *New Era*.

Book Reviews

Youth Serves the Community. By Paul R. Hanna. (Appleton-Century Co. Price 7s. 6d.)

The material for this survey of what children are doing to improve social conditions has been compiled from questionnaires sent to teachers and social workers in America and abroad by the research staff at the Teachers College of Columbia University. Activities which are considered to have educational value to the individual child and significant value to the community are described under the categories of public safety, civic beauty and art, health, agricultural and industrial improvement, local history, surveys and inventories. One has grown, since the rise of free education, to think of the child as a consumer, not as a producer, so that this catalogue of economically valuable work done by children is more impressive now than it would have been fifty years ago. These young people have organized museums and co-operative stock buying, cleaned rubbish dumps, taught their parents to read and write, entertained their fellow lodgers with loud speakers, exterminated rats, spread knowledge of disease, reared pigs and poultry, and formed safety patrols to see their schoolmates are not injured on the roads.

There is no question but that many of these activities must have been great fun for the children and useful to their fellow citizens; their educational value is not so obvious and calls for a good deal of special pleading in the introductory chapters. If education be regarded as a training to equip the child to survive in an economically inter-dependent community wherein self interest can only be served by its subordination to the welfare of the community, such activities assume a specious importance. But those who do not adopt this somewhat sardonic view of the educational aims of the democratic state may question the desirability of encouraging children to spend too much of their short period of play and growth in winning the approval of their elders by their useful labour.

Marjorie Sisson

Children in the Family. Harold H. Anderson, Ph.D. (D. Appleton-Century Company. Price 7s. 6d.)

For those already familiar with the vast literature concerning the upbringing of children this book will offer little that is new. It is useful more for its good sense than for its originality.

The need to remember that children are individuals and that standards must be flexible is stressed, and interspersed through the book are anecdotes of real children which are lively and ring true. The description of the rapidly increasing complexity of the infant's world is convincingly, almost dramatically, told and the discussion on punishment is clear and sound.

One feels that the adult is asked to take too positive a place in the child's voyages of discovery. Too much stress is laid also upon the danger of adult fears being 'caught' by children. This can only add to the anxiety of the grown-ups, forcing them yet further into the too-conscious behaviour which is so prevalent, and adding to that lack of self-confidence which has done as much harm as any other one thing in the homes of to-day.

The tables of 'activities' for different ages is interesting but indicates certain rather arbitrary standards with regard to cleanliness and manners. The diets are sound and simple though the advice at the head of the first two that 'If baby is asleep, awake it' might be questioned. I have an uneasy feeling that Dr. Anderson's extreme 'common' sense about everything from sex and death to feeding and health gives little indication of awareness of the very subtle implications behind these everyday matters. It is perhaps well not to distract the ordinary reader with theories, but one wonders how much the author himself takes these into account. The handling of sex, for instance, is so matter-of-fact that no inkling is given the child of the deeper meanings behind its outward manifestations. The issue of death, is also, rather shelved. To explain death to the intelligent young questioner merely as being 'all through' would scarcely satisfy, might, in fact, be rather frightening, and is not even biologically true.

Audrey Munro

Adolescent Psychology. By Ada Hart Arlitt, Ph.D. (Allen & Unwin, 6/-).

This volume covers a wide field. It relates much of the psychology of to-day to adolescent problems, dealing with the physical, emotional and intellectual development as well as with disturbances in adolescent personality and moral and religious difficulties. The reader is likely to find much material with which he is already familiar, but its treatment is often fresh and interesting. The result of researches in connection with the height and weight of children and young people are recorded while due regard is given to sex differences. It is somewhat surprising that the writer should frequently fall into the error of using the word 'child' for the adolescent. The fact that it is hard to avoid it cannot be considered sufficient excuse, and the situation is considerably complicated

by the frequent allusion to boys and girls in the pre-adolescent stage of development.

The chapter on Intelligence and Mental Growth will not be of much use in Britain, especially as the statement that 'it is impossible to make an I.Q. of over 150 beyond the age of thirteen' does not hold good on some British tests. Apparently the author's remarks in this connection relate to the Binet tests, which should be generally recognized as unsuitable for adolescents who are above average in ability.

Like many American volumes the book is a mixture of thorough and superficial study, thorough in that it covers a great deal of ground and superficial in that the ground is not always sufficiently covered. All the same it contains much that is valuable and stimulating. There are many interesting anecdotes used effectively to drive home important points and quite a number of tables and diagrams to illustrate the text.

E. M. Nevill

Notes

New Cultural Films

The film 'Living in the Netherlands' is the first of a series of films illustrating the life and struggles of other countries. It is called a 'British appreciation of the Dutch people' and the idea of the projected series is to forward a better understanding between the nations.

The film gives an interesting picture of Dutch life, showing the fishermen and their boats, the washer-women and their houses, the cattle being transported in canal boats, the windmills and the docks. It gives one a very clear idea of the lowness of the land and the continual fight against the sea. There are some most interesting shots of the completion of the mole which enclosed the Zuyder Zee and reclaimed it from a stretch of sea into fertile grass lands. All this is particularly interesting to English people in view of the fact that in the recent fen-floods Dutch experts came over to give advice and help.

There are also some beautiful scenes of flower growing, with speeded-up shots of daffodils and irises unfolding and beds of hyacinths waking into life.

The running commentary is perhaps a little too continuous; instead one could have wished for one part at least—say the children at play, with which the film opens—to have been sound-recorded on the spot. There are apparently regulations in many countries which make this difficult, but if these could be overcome it would give even more life to what promises to be a very interesting and valuable series.

Dr. George Green, a member of the N.E.F., has co-operated in the production of the film. J.W.

'Allo'

This is the name of a new children's monthly newspaper which has been strongly recommended to our notice. It is written in French, but its intention is to be an international paper, 'un journal mondial de la jeunesse'. The copies we have seen are highly interesting and contain stories and articles on all kinds of subjects, written in simple, straight-forward French. We think that many schools will be glad to know of it for their reading rooms. Specimen copies may be obtained from the editorial office, 61 rue du Cherche-Midi, Paris, VI.

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(Continued on inside back cover).

4047

THE NEW ERA

IN HOME AND SCHOOL

Outlook Tower

THE work of preparing this issue of *The New Era* has been peculiarly pleasant. In the young child's material needs lies a subject which escapes both controversy and that tolerant indifference which is accorded now-a-days to most uncontroversial matters. It has therefore been possible to collect articles from various countries whose representatives do not often meet on a common platform. The material is not, nor could have been, in any sense complete. There is no account of the admirable work done in many parts of the world, notably Austria, Belgium, Canada, the Scandinavian countries and parts of South America. But, incomplete as it is, it offers food enough for thought.

The young child has become the object of a passionate and serious regard throughout the civilized world—though, admittedly, still to a minority of people—partly by reason of his own growing scarcity, partly because of a tenderer social conscience about the deprivations that economic distress brings upon so many innocent heads, partly because the psychologists, more didactically than the poets or philosophers, have shown that the child is indeed father to the man—partly, too, because the discouragements of the present generation have caused us to seek a golden age in a more generously nurtured future.

The young child needs only such things as any reasonable world would rain into his lap—clean, simple food; peace and air and sunlight; space and the simplest of toys; his fellows in the offing, and growing closer as he grows himself, and adults who will trust him

and whom he can trust. The last need might be expanded as: adults who will help him to lose as little as possible the serenity of healthy infancy and who will see to it that 'that which a child fears is tenderly explored and is associated with something he enjoys, until fear disappears and the necessary physical or emotional controls are established', as Miss Dabney Davis phrases it.

Further, he needs some guidance as to the usages and purposes of life. Monsieur Vérel makes out a very good case for an infinitely sensitive but quite definite training in the social virtues. This is quite different from the strong and conscious moulding of the young citizens described in the Russian and Italian articles. Yet many teachers would deprecate any systematic interference with the aggressive and 'anti-social' propensities of the average nursery scholar, under the plea that, unless lived through and self-discarded, these tend never to be truly outgrown. Correspondence about this, and about many other points raised in this number, will be welcome. (Letters reaching us not later than September 5th will be considered for publication in the next issue of *The New Era*.)

ONE point upon which we especially invite comment is the proper duration of Nursery schooling. In Soviet Russia, formal schooling does not begin till the child is eight years old. In most other countries, with the singular exception of the U.S.A. and Great Britain, it begins not earlier than six. In the last two countries, however, the nursery school shuts

its doors to its young pupils when they are five. The infant schools then take up the work, and the best of them carry it on admirably. One can see as much free, self-directed and happy activity in a well-run infants' school as the most exacting child-lover could desire. But the nursery school régime, with its nourishing and well-served meals and its quiet rest time ends abruptly at five. The five-year-old, who has not yet shed his milk-teeth, who has only begun to find his feet with his fellows and to lose his baby dependence on grown-ups, is thrust out into an alien world—hard enough on much older children—where he scrambles home, or to a feeding centre, for dinner, rests anywhere, or far more likely nowhere, and is back at school again before he has had time to catch his breath.

This abrupt change of régime seems to us to be indefensible and cruel. Infant school teachers tell of tears of bewilderment and rage from their ex-nursery school children when they are turned out at dinner time. The sense of injustice, insecurity and frustration that these tears betoken must go a long way to undoing the confidence so carefully built in the nursery school years, just as the abandonment of a planned dietary and rest is a setback to carefully tended physical growth. What the child needs is an unbroken five years, from two till seven, of nursery-cum-infant school, under the nursery school régime. In our opinion, schools on these lines should be established *now*, when a bare 6,500 children are in nursery schools in England, not later, when rapidly increasing numbers will have made the change-over far more difficult.

[In England, at any rate, the Board of Education is not unsympathetic. They have allowed one Bradford school to run on these lines for three years as an experiment. It is up to all those who care about child nurture to insist that such experiments are multiplied and prolonged till they become the normal régime for all children until they have cut the bulk of their second teeth.]

WE should like to thank the many people who have helped in the preparation of this issue—our contributors, as always, and also Miss Hawtrey, who first suggested the

number a year ago, and who, with other members of Lady Astor's Ten Year Plan, has helped to collect much of the material, and The Save The Children Fund, and the Nursery School Association for the loan of blocks and for much valuable help and advice.

Finally, any effort to further Nursery School education is an implicit reference to the work of Margaret McMillan, who said that *nurture* is 'the organic and continuous process which is the major part of all real education. This great truth, ignored in the past, should not, we are confident, be obscured any longer. For lack of its admission our best efforts have been foiled and crippled. Again and again we have seen how learning of any kind becomes barren under conditions that ignore the health and sanity of the learner. There is no reform that is not rendered more or less negative by the persistent tendency to ignore the needs of happy and continuously nurtured childhood.'

This might be called a propaganda number on Nursery Schools. We hope to publish a 'research' number about a year hence.

THE GROWING CHILD and its Problems

Edited by EMANUEL MILLER

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EMANUEL MILLER

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BRINGING UP OF CHILDREN

KEGAN PAUL

Physical Care of Children in the Nursery Years

Dr. Ethel Dukes

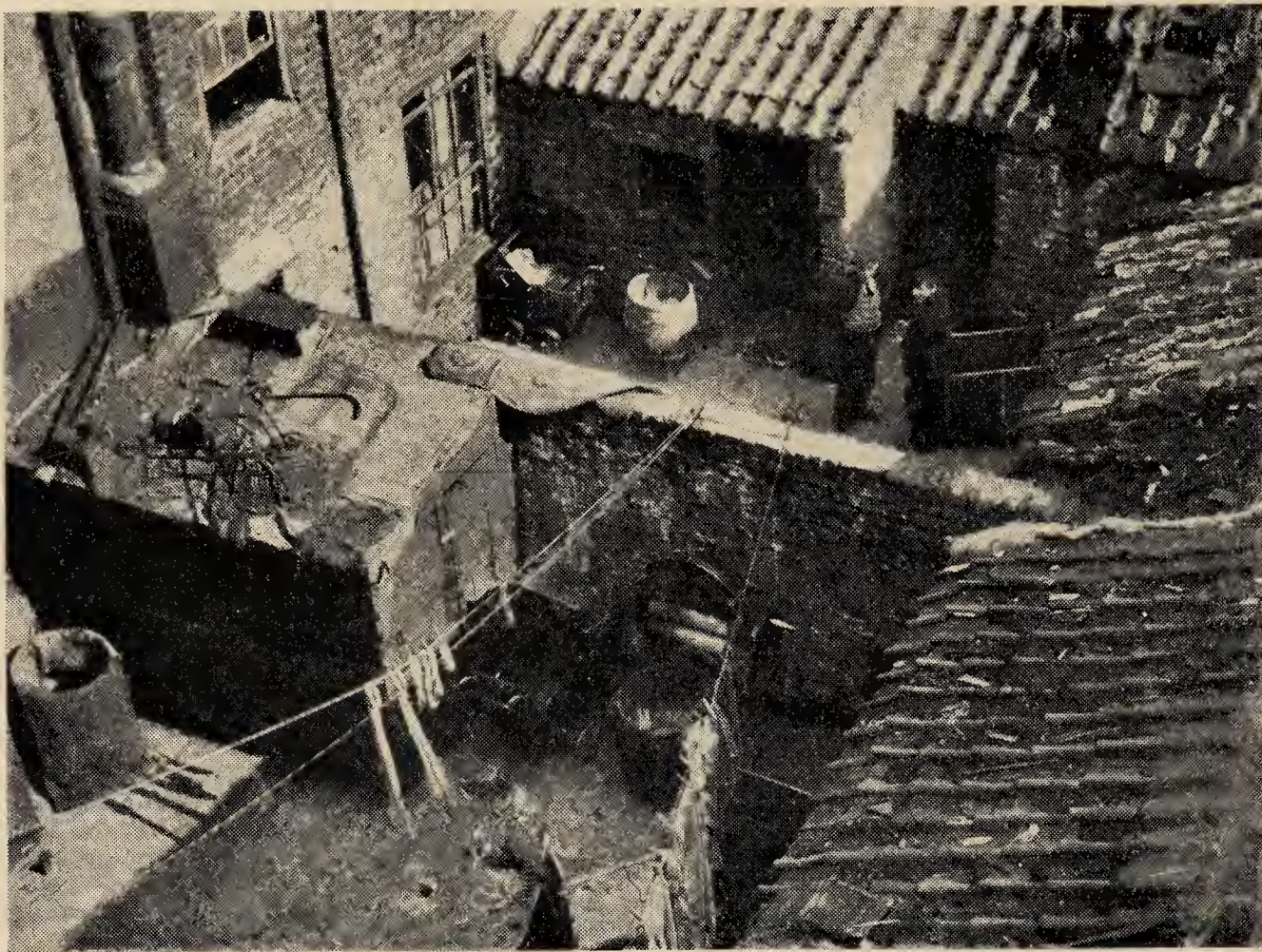
Co-Director of the Institute of Child Psychology,
London, England

ONE afternoon, a future citizen of this great Empire was sunning himself on a doorstep. In 16½ years he would be entitled to use the vote and to produce offspring of his own who would eventually succeed him. In the meantime, society was preparing him for his future responsibilities, a preparation concerning which he had no power of choice. The doorstep belonged to an old slum tenement house near one of the larger stations, where heavy motor traffic had supplemented with splashes of mud the grime that is usually found on the fabric of property near a London railway terminus. The day was sultry, and the embryo citizen, having nothing to do and being intensely bored with life, was playing with his genitals, a habit which had won for him the disfavour of the neighbouring mothers. It is true that he might have indulged in the more exciting adventure of running into the road amongst the traffic. But he was slowly recovering from rickets and his legs quickly tired of their burden. He was dirty and weary and it was no use crying because nothing ever came of it. His father was in prison, and his mother, a daily 'char', left him in the care of a neighbour on the same floor, who had too many concerns of her own, what with cleaning, cooking, shopping and gossiping, to pay much attention to him. When his elder brother and sisters came home from school they were not very helpful. He was so far behind them owing to the retarding effects of rickets that he was not accepted as a playmate. Either they tormented him or neglected him. So he consoled himself as best he could.

Had there been a near-by nursery school in which this boy could have spent his days, such methods of consolation might never have occurred to him. Regular hours of play, rest and exercise, together with fresh air, abundant

and appetizing food, and the accessory vitamins and minerals found in milk and cod liver oil, would soon have changed his outlook on life. His physical recovery would have taken place much earlier. His intelligence would have quickened, and his psychological development proceeded along more normal lines. It would not have been necessary for the social worker who found him sitting on the doorstep to send him to the Institute of Child Psychology for treatment. Undoubtedly, the Nursery School régime is of great value as a curative factor in many cases of diseases or ill-health in young children, particularly those needing a healthy régime over a long period with or without specific medical treatment.

Yet a much more important function of the Nursery School is that of prevention of disease. Children of the educated or well-to-do classes are usually under the care of experienced nurses or other intelligent persons who watch every phase of their development. At the first sign of anything wrong the family doctor is called in and, if necessary, the services of the appropriate specialist, whether dentist or paediatrician, for example, are requisitioned at once. Generally speaking, such children emerge from childhood sound in body, the most damaging ills having been prevented and the minor ones corrected or removed. How different is the lot of thousands of less fortunate children! Many an Infant Welfare doctor has groaned inwardly when Tommy, aged 4½ years, whom she last saw a healthy bouncing baby of 18 months, has paid a return visit because his mother has eventually realized that something is seriously wrong. Dental caries, adenoids and infected tonsils, chronic catarrh, chronic constipation, chronic cough, imperfect chest development, flat feet, crooked spines, enuresis, rheumatism and debility, are a few



The only 'garden' too many homes can provide.

of the complaints that afflict so many of our pre-school children who have not had the advantages of early preventive nurture and medical attention.

In the United Kingdom 52,000 children die before the age of five, largely from preventable diseases; 27 per cent. of the children killed in traffic accidents are under five years of age. 95,000 children on entering school at the age of five are found to be in need of medical attention. These figures are taken from the 1935 Report of the Ministry of Health. Sir George Newman said: 'The defects which commonly develop during the first five years of life are entirely preventable'.

Our population is declining, and the large family of the past is unlikely, for many reasons, to become again a factor in our national life. How important therefore that we should conserve the child life we do possess, rather than squander it in the afore-mentioned ways. The great majority of babies are born healthy, and if only a concentrated campaign by all concerned in the protection and rearing of children could be begun and continued, what a different nation we should become. We

might, for instance, make it compulsory that every individual should be educated for parenthood, beginning with instructions concerning the constituents of a healthy dietary and other hygienic measures without which the parents themselves cannot produce healthy offspring. Efforts for the solution of the housing problem and the adjustment of wages to the cost of living might be speeded up.

For normal development the young child needs safety, protection, love and understanding,

a healthy and harmonious environment, regular hours of rest and exercise, sufficient sunlight, a suitable diet, interesting occupation by means of play material and games and the companionship of his equals. All these factors are bound up together, and the lack of any of them may be the cause of future bodily suffering. In psychotherapeutic circles it is well recognized that, in certain types of children, psychological maladjustment, consequent upon a sense of deprivation or unsuitable environment or other factors, may be as likely to produce medical complaints as those that are more strictly termed neurotic or behaviouristic. Often the two kinds of complaint are co-existent and each encourages the persistence of the other. At the Institute of Child Psychology it is found that a large proportion of the children referred for psychological or behaviourist disorders are also suffering from some kind of bodily complaint.

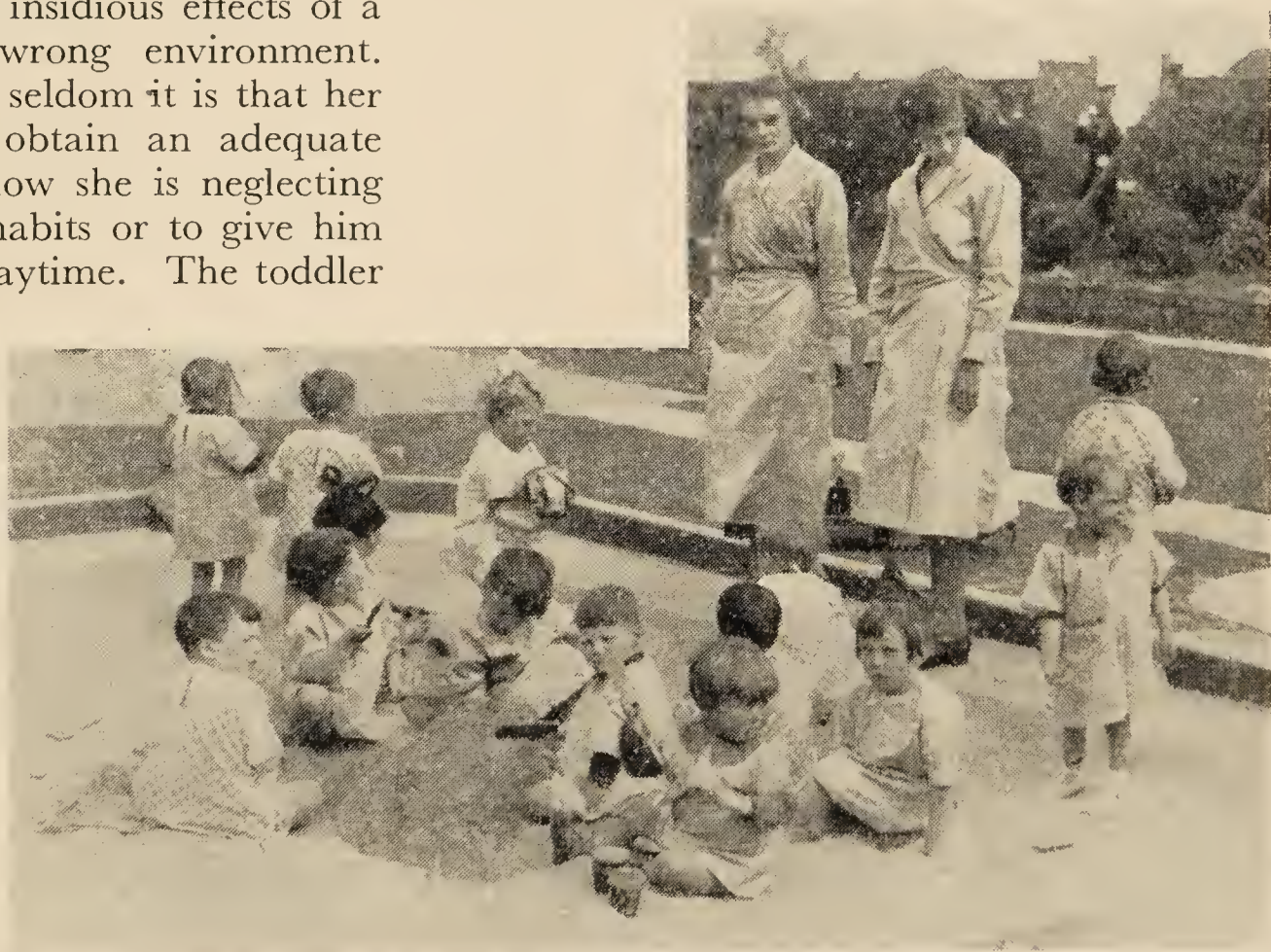
The Nursery School is the answer to many of the modern problems of early childhood. The victims of ignorance, poverty, overcrowding and slum conditions, the child in danger from traffic, the little flat dweller with no

outlook but bricks and mortar, the only child, the child whose mother is at work all day, may each find in the Nursery School all that is needed to encourage normal development. The presence of trained nurses and the frequency of medical inspections preclude the possibility of any bodily complaint developing beyond the initial stages. The ideal régime under which the children live is the best means by which ill-health may be avoided altogether.

The Toddler's Clinics of the Infant Welfare Centres have done much to help in this national preventive work amongst young children, by periodical medical inspection, by giving advice to the mother and by helping to check disease at its earliest manifestations. But these clinics are hampered in two respects. After the necessity for obtaining advice and perhaps cheap supplies of baby food during the earliest and most difficult period of the baby's life has passed, the mother may consider that she has no longer an incentive for regular attendance. She has a healthy little toddler with a full set of teeth, who has mastered the initial stages of walking and talking and can live on the ordinary mixed diet of the household. She is ignorant of the slow and insidious effects of a deficiency diet and a wrong environment. She may not realize how seldom it is that her young child is able to obtain an adequate amount of sunshine or how she is neglecting to train him in regular habits or to give him enough rest during the daytime. The toddler may never again visit the Infant Welfare Centre unless he is in a state of ill-health or there is a new baby to be brought for regular advice. In many cases, the toddler's next thorough medical overhaul is after his entrance into school at the age of five. Then it is too late to undo much of the mischief.

The second dis-

advantage of the Toddler's Clinic is that it does *not* provide a Way of Life. A doctor may reiterate her advice concerning the ideal régime and diet, but if the mother is uneducated or careless, or is hampered by poverty, overcrowding, ill-health and other depressing conditions, the child is not likely to benefit much from the advice. The doctor cannot do much to change the environment or the daily diet in the majority of cases. But the Nursery School can provide a Way of Life, a place wherein not only the correct diet may be administered, but where our deprived toddlers of every kind may enjoy those benefits which Nature intended for the production of healthy men and women. Even Nursery Classes do not attain to this ideal, for most of them are not concerned with health, but only with education. In the opinion of the most enthusiastic doctors, the Nursery School régime should continue until the age of seven for all children. Thus, in the most important period of his life, the future citizen will have an environment and a way of life that will ensure the means of full development, and that will prevent the majority of those ills that cripple so many adults at the present time.



A Nursery School garden in the same district.

[Both Illustrations gratefully acknowledged to the Save the Children Fund.]

Learning the Social Virtues in the Nursery School

Louis Vérel

Inspector of Primary Education, Chambéry, France

IT may seem pretentious perhaps to speak of social education in a Nursery School. The little pupil is malleable, but so fluid and so young. Innumerable influences, some of them conflicting, will be brought to bear upon his young head before he can participate in the activities of adult society. What trace will remain by then of his nursery school education?

By all means let us try to avoid presumption, but one might also err by being too sceptical. The younger the child, in point of fact, the more possible is it, by means of example, persuasion, suggestion, trust and love, to influence profoundly his tender personality. That is why the impressions received in early childhood are often indelible and decisive, and it is to them that the child will return in later life for refreshment, nourishment, enrichment. The small society of the Nursery School where the child spends its life from two to six years can therefore help to awaken and form his social sense, can furnish him with the social habits which appertain to a civilized human being, thanks to which the relationships between individuals can be gradually perfected.

On his arrival at the Nursery School the child is above all an individualist. If he has been living in the society of his parents and of other young children he has gained from them the satisfaction of one chief need, that of a sort of animal warmth—a confused desire for protection. But he does not really know either the benefits or the demands of social living. Children of two or three years old are glad enough to play alongside of one another, but they very rarely play together, for they are hardly capable of organizing a common game. Therefore, in order to ease the child's introduction to collective living, the Nursery School has devised activities which derive their whole point from being performed in common: rhythmical exercises, children's orchestras and singing. Small newcomers do not long hold

out against the attractions of a round and the rhythm of a march. They soon begin to throw themselves to join in with their little comrades and, without knowing it, to take part in the general activity. If the teacher is telling them a story, one can see these little individualists who do not yet know how to work or play except alone, drawing up their chairs and forming a semi-circle through which flows one single current of emotion. They take no notice of each other, their eyes are fixed on the eyes of their teacher or on the little animal which she is moving about. Yet they do feel obscurely that the presence of the others intensifies their individual sensations and emotions. This collective exaltation, which is born from the coming together of individuals, has doubtless played an important rôle in the genesis of primitive societies and of the group—a recognition which shows itself gradually by the substitution of the word 'we' for the word 'I'.

This participation in the life of a group should serve as the starting point in the long process of social education. Very soon, in contact with the others, the child will understand that certain things cannot be allowed because they hinder or annoy the others and that therefore the liberty of each must be limited. The baby filled with a spirit of destruction should not destroy for his amusement the work of the older children, and the teacher should feel that obstinacy and self-will in the littlest ones call for from her greater powers of watchfulness and patience.

Discipline which is at first mechanical should become—as the child grows—a reasoned and willing obedience. The education of the will is perhaps the most useful form of social training in the nursery school. The adult, in his own world, is constantly called upon to conform, and to prepare a child for life is, in essence, to forge 'the springs of the will which

will make obedience acceptable as an inescapable condition of social living'. The education of the will has various forms in the nursery school, but it always comes back to the curbing of anti-social and the development of social tendencies in the child.

The acquisition of certain social habits, orderliness, cleanliness, politeness, is the result of perseverance on the part of both teacher and child. The social behaviour of nursery school children might be a lesson to those grown-ups who are incapable of adapting their behaviour to the time or place in which they find themselves.¹

It is sometimes touching to see a small child applying in the street or in its own home the ways of politeness and friendliness learnt at school.

The nursery school also takes pains to help the child to be persevering. For the small child, perseverance means finishing the business at hand instead of throwing it up through impatience; it means completing a piece of work, whether sense-training or some creative activity, which requires a great deal of application; it means repeating some sort of physical exercise until it is performed adequately. Perseverance is the source of industry—a rare and precious quality, in life as in the nursery school.

Thus, thanks to collective exercises which encourage the child to discipline, thanks to the games which teach self-willed and tyrannical children that they must not assert themselves over others who have rights equal to their own, the nursery school in all its activities is shaping the young child's will. It develops in him a certain negative virtue—the courage of renunciation² and respect for other people. He realizes in so far as he is able 'that social justice which is the balance between the

rights of the individual and the rights of the group'.

But apart from this negative virtue, the nursery school sets out to furnish the child with *positive* social virtues, by fostering the growth of seeds already in him. In this way a skilled teacher will awaken in the child a passion which will make him help and protect 'the little ones', whose smallness and dependence are pointed out to him, whereas the good sense of 'the big ones' in carrying out their careful tasks is commended. In numberless little ways the observer can affirm that mutual help and fellow feeling are living factors in the small world of the nursery school. First to please the teacher, and later of their own wish, the children lend one another their toys, share their biscuits at meals, do little things for one another, avoid making a noise while the little ones are asleep. A happy collaboration is built up, and sometimes commented on by the teacher herself. The big ones sometimes prepare the drawing or sewing materials for the little ones, who in their turn model beads for the counting games of the older ones. And this collaboration appears even more clearly in common enterprises which develop the powers of initiative of the group and to which each child contributes his personal aptitudes,³ the decoration and care of the classroom, the organizing of fêtes and sales, arranging games, collective acts of kindness, and so on.

This play of the group sense gradually flowers into good will. The baby at the nursery school learns to love others than those in his immediate family—his teacher and his fellows. Moreover, with their eager and sensitive imaginations, they learn with their teacher's help to realize the unhappiness of other children, and the action of Zizi (a much

¹ 'I can claim, with a small sense of pride,' one nursery school teacher wrote to me, 'that no one has to do the job of clearing up after in the courtyard or playground, for our children have learnt never to throw things down. They have learnt to respect the green lawn where they sleep in summer time. No fences are needed—the children run and play in the garden with due respect for its contours'.

² 'Marcel (3 years 2 months) was entrusted with the job of handing round red sweets to each of his little comrades, a task which he carried out with charming gravity. But when another child was chosen to give out the green sweets, Marcel refused the sweets offered to him and sulked in spite of his teacher's help. But he must have felt vaguely that his refusal had been graceless for the next day he himself suggested a candidate for that so desirable office. He took the sweets offered to him, and, as if to try to justify

his refusal, he explained that just now (*i.e.* yesterday) the sweets had given him toothache'. (Mme. F.)

³ 'One summer's day we wanted to play in the courtyard, which a heavy shower had turned into a miniature lake. One child asked me if they might take their spades and dig a canal up to the water gutter. I said they might. The children organized the work themselves under the directions of the child who had had the idea. The strongest ones dug the channel; others heaped the earth into wheel-barrows; the most dextrous took the loaded barrows and piled the earth in a corner of the courtyard. They even allowed the smallest ones to bring back the empty barrows. Thus each was busily at work, according to his capacity, in carrying out a collective task, and the discipline necessary to this small group, working in liberty, was exercised by the children themselves'. (Mme. M.)

loved little girl who brought her baby toys for Eliane, the last but one in a family of eight) is far commoner than one would believe. Those feelings of gentleness and active love can also be awakened and strengthened by the care of animals.¹

Thus by degrees the child learns that he is not the centre of the universe, and that there is a very real joy in giving happiness to others. This attitude is very favourable to the cultivation of good judgement, for the child, who has not much ability to judge between good and ill in most of his actions, likes to appeal to his teacher's sense of values. He comes to her freely with small problems—moral or social—and awaits her summing up, her praise or blame. And, little by little along these lines, he accustoms himself to assess his own acts, those of his comrades and his teacher. It is thus that he accustoms himself to reflexion, and to discernment as regards good and ill.

The nursery school aims therefore at 'assuring the child's adaptation to a certain pattern of

¹ A group of very boisterous little boys used always to lower their voices when their play brought them to the foot of the plane tree. 'Why are you talking so softly?' I asked them, and one young rowdy whispered back, pointing up to a nest, 'You see, Miss, they're perhaps asleep up there'. (Mme. F.)

social life'. It initiates the child into language 'the supreme instrument of social relationships' but above all it develops in him a social sense. It is for the small child a first apprenticeship in social living. And this apprenticeship, in the hands of a true teacher, will leave its mark in spite of the sometimes conflicting influences of the family, the streets and of other groups. In his first school the child learns to love communal living, but he also learns to submit himself to a rule, to bridle his anti-social instincts, to place the interests of the group before his personal desires. This little world fosters the growth of innate qualities: the spirit of fellowship, of mutual help, of loyalty, justice and charity.

Yet the nursery school does not stifle personal characteristics, and the methods that are honoured there tend to develop the child's individuality, his powers of judgement, his confidence. Nursery school education aims at finding a happy compromise between individual and social aims, in the interest of a conformity which yet does not exclude originality. This is why this education, as an initiation into social living, is particularly appropriate to the needs of the future citizens of a democracy.

Play in the Nursery School

D. E. May

PLAY has often been thought of as a simple, unimportant activity which need not be taken seriously. An opportunity to observe more closely, however, reveals the exceedingly complex nature of the play of little children. It is the serious business of living which the little child is investigating in play, and it would be difficult, if not impossible, to draw any hard or fast line between work and play.

The two-year-old child, leaving the safety of his own home, probably for the first time, enters a Nursery which to him must appear to be swarming with other babies. Perhaps these babies are to be feared as rivals for his mother's

love; maybe she will take another baby home by mistake; maybe she will not even come back. One can easily imagine the fears of the two-year-old on first entering the Nursery School. Does he find anything there to compensate for such anxiety and to help to allay these fears? Apparently he does, for after a week or two, a few days, or even a few hours he shows by his behaviour that he is finding compensation in play.

It is interesting and perhaps significant that for some of our new, anxious babies, the first delight in play seems to be related to the disappearance of Mummy. They find great

delight in the 'posting-box', for there, wooden shapes can be made to disappear through holes in the lid; they make an exciting rattle as they fall into the box, and the finding of the shapes within the box when the lid is taken off may help them to imagine that Mummy will be found outside the school door when it is eventually opened.

It is impossible for even the trained observer to say with certainty how far a little child has any conscious memory of experiences in the early months of life and what imaginings he may have about them. He certainly cannot express them in words, nor to any great extent in actions, but certain kinds of toys have a universal appeal, and it seems fairly safe to say that this is because such toys express to a lesser or greater degree, his imaginings about early feeding, even perhaps early training in cleanliness, and here one should mention the increasing joy taken by the little child in making sand or mud pies, in playing with water, and in making messes with paints.

In a careful selection of such kinds of play activities, there is a subtle use of the concrete expression of these early primitive interests of the child's inner life, and a subtle guidance towards a greater contact with the world outside. The Montessori cylinders are graded in size, and the surprise at finding the cylinder too large or too small for the hole leads to investigation—blind investigation at first, but becoming experimental by degrees—and the child has started on his way over the bridge from the inner world of phantasy to the outer world of reality. This does not mean that he has not already begun to find his way over the bridge, for from the first few months every situation which has had an element of learning in it has been a step towards the realization of reality. His discoveries in his home, however, have been to some extent accidental: in the Nursery School they may still be accidental, but here is the opportunity for prolonged experiment, and the discoveries made form, to some extent, the basis of his later education.

The use of the word 'education' will, I hope, suggest that in these experiments the little child is educating himself, and as, in the education of children over five in the Infants School, the expression 'tool' subjects is often

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considers one human problem from a variety of aspects. It appears three times a year. In the June to September number, *sex-reform* will be thus discussed by Dr. C. V. Drysdale, Professor Alfred Meusel, Miss Barbara Low, Mrs. Janet Chance, Mrs. Stuart Mudd, Dr. Reed O. Brigham and Dr. Denys Harding.

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used for the acquirement of the skills of Reading, Writing, and Number, so also one might refer to the self-education of the two-year-old as a discovery of the use of tools in a wider sense. His delight in trotting to and fro, pushing any wheeled toy, climbing up and down steps, lifting, dropping, throwing, is largely the discovery of his own body as a useful tool.

The two-year-old's absorption in the discovery of his body and of objects and materials in the world around as tools, and in discovering their uses, may to some extent account for the lack of real and prolonged social contact at this age. He certainly becomes aware of other little investigators when they interfere in some experiment of his own. His first reaction to such interference may take the form of frightened screams; a little later, he may respond aggressively. But such experimental interference between two-year-olds leads eventually to the discovery of other children as 'tools' in the environment, and then a new world lies open to the little child. It is probably when this great discovery is made that we realize a sudden change in the older

two-year-old or the young three-year-old, which marks the passing over from babyhood into childhood.

The change when it comes is subtle but unmistakable. We find him entering on a different stage. Having a good foundation of various skills which he has learned in his experiments and investigations in the 'baby room', these skills now seem to be used expressly as tools for the investigation of problems which may be described as social, emotional and intellectual. I have purposely placed 'social' first, for the newly discovered use of other children as tools in the environment is of tremendous importance in the developmental life of the child. Casual social contact may merge almost accidentally into the formation of the first real social group—*i.e.* two children actively playing together. One may even see this happen as a result of interference—a tower of bricks knocked down aggressively by one child, greeted by the other with laughter and shouting, the repetition of the building up and knocking down being now undertaken by two children or perhaps even more. An element seems now to have entered in which plays an increasingly important part in social development: this is a correspondence between two individual phantasies, or perhaps an overlapping of two or more individual phantasies. Merely to call it 'interest' is to ignore the deep unconscious motives underlying the child's play activities.

Two simple examples will serve to illustrate this. John ($2\frac{1}{2}$ years) was playing a solitary imaginative game, capering about with head down, arms clawing the air, and blowing as if he were the north wind. He appeared to be quite unaware that three or four older children were using his individual phantasy in their own group phantasy of 'old daddy long legs' or 'old daddy witchie', and who ran away screaming and shouting every time they found John near them. On the other hand, when Peter ($4\frac{3}{4}$ years) is 'old daddy long legs', he enters actively into the group phantasy, chasing these children who creep up to him, and who then race away as he waves his arms at them and makes ugly faces.

A particularly striking example of the way in which the overlapping of two individual phantasies led to social contact occurred a few months ago and recurred again just recently. Gary (4) who had been entirely wrapped up in his own phantasy life, making no satisfactory social contacts, played for weeks at 'bonfires'. This consisted of piling all the chairs in a heap in the middle of the floor. Peter ($4\frac{1}{2}$), who was also wrapped up in a phantastic world of his own, and whose play was generally so destructive and aggressive that he rarely made any satisfactory social contacts, suddenly joined in this bonfire play. This accidental discovery of their overlapping phantasies led to close social contact and really co-operative play. Suddenly, after weeks of bonfire play, they discovered the possibilities of bricks. (These had been suggested before but had been refused.) At first they began to build together, but as Gary became more interested in his structures and began to concentrate on them for longer periods, he tended to prefer to work alone. Some weeks later the recurrence of the bonfire play, begun by Gary and Peter, quickly drew together a group of eight children, who for about twenty minutes piled the chairs up and with excited shrieks climbed, stood, jumped and crawled over them. Almost as suddenly the group dissolved, and this period of rough noisy play was followed by one of particularly concentrated and useful constructive work.



'Lack of real social contact.'

It is generally recognized that there are in young children strong urges, both to destruction and also to construction, these impulses having their roots in the depths of the child's unconscious. Sawing up wood, when it is done not for any particular purpose except the satisfaction of controlling the saw and the delight of seeing the pieces of wood fall to the ground, is an almost wholly destructive action. Was it not significant on the morning when six or seven children had taken turns with the saw, that the jig-saw puzzles were in great demand by those same children? It seemed to me that, after the destructive breaking up of wood, there was an urge towards the putting together of broken pieces to form a whole. Would we find, by close examination of children's play and a wider choice and use of materials, a complementary element involving a swing between these destructive and constructive forces—a swing which provides yet another means to the realization of the reality of the external world, by resolving in actual life the problems of emotional life?

For reasons such as these, the value of phantasy play and the need for opportunities for free play in the Infants School as well as in the Nursery School, cannot be too strongly emphasized, for it is as if, in such play, a widening channel is provided for self-expression, and for self discovery through self-expression. But at the same time there seems to be a narrowing channel for certain kinds of

intensive self-development, when energy and interest are concentrated on what one might superficially call 'intellectual problems'—for example, colour-sorting and matching, the making of patterns and designs—though they still have as their basis fundamental urges and desires as in the earlier years.

Reference has already been made to the attraction every child seems to find in holes which have to be filled. The peg-in-hole apparatus makes as great an appeal to the four-year-old as to the two-year-old, but, while the activity is the same and is, one would imagine, still invested with unconscious meaning, it is obvious by the way in which the older child places the pegs that they have also acquired a meaning more closely related with reality. Whereas the pegs are treated by the younger child as single units, by the older child they are regarded as parts of a whole—the whole being some kind of pattern in which the colours have acquired meaning and significance. So also, making messes with paints develops into a delight which prompts discrimination in the use of colour. In those activities where the problem demands concentration and effort, social contact is at a minimum, for the urge to complete the work in hand, unaided and according to one's own idea, is so great that interference or even help will not be brooked, except occasionally by children nearing the age of five who will together work out a design or even make a co-operative drawing.

To help the child in the ways I have indicated, to see the value of this co-operative investigation of problems, is to have given him the best preparation for his later development. But at the age of five the ability to maintain satisfactory relations with other children in the investigation of problems is only just beginning to emerge, and it is vitally important that this young 'growing point' should not be damaged by sudden change of environment and method. Only by continuing to help the child to see the value of this co-operative investigation of problems, by giving him time and freedom to experiment, to learn, to grow, will he be able to achieve stability in his social relations.



'This co-operative investigation of problems.'

The Education of Parents through Nursery Schools

G. M. Berryman

The Rommany Nursery School, London, England

THE education of parents is a very important part of the nursery school's true function. Fortunately, however, no grim determination is needed to ensure that this part is carried out. The parents are in closer and more natural contact with the nursery school than with any school that their children will attend later—if only because the children are too small to come to school alone. And the parental lessons that are to be learned have a more natural incentive (the young child's good) and a more direct demonstrator (the young child himself) than most lessons learnt in this life. Thus a good nursery school acts as a natural object lesson to parents, and can later and by slow degrees build consciously on to the unconscious lessons which it gives.

The school in which I work serves a poor district. The fathers are chiefly casual workers whose wives have to supplement their income by working as charwomen and laundry workers. Their circumstances make it impossible for them to maintain a reasonable standard of living, and their own upbringing, in most cases, has given them no foundation upon which to build their children's standards.

When children first enter the school an effort is made to help parents to see—by word and example—the goal of the school's work. When they can spare time to do so they are encouraged to remain on the premises to see the school at work. As we have always numbers of visitors, neither children nor parents become self-conscious, and from the time of their arrival parents can see how every detail of the day is planned to train their children's senses and minds and habits. A notice in the cloakroom requests parents *not* to take off their children's outer clothes, but to allow them to fend for themselves. They see the routine of putting on overalls, washing (if

necessary) and general toilet before they enter the play room. The day is planned to train the children through play to be self-reliant, to shew initiative, and to take an unselfish part in the small community.

One of the early incidents in our Nursery School day is the exchange of news between superintendent and children, while seated in a circle. This daily 'ring' brings to light many facts concerning the children's home life which otherwise would remain undiscovered. Recently, Norman, aged three and a half, returned to us after a few days absence and contributed, as his news, this story: 'I've been ill; I've been in bed. My Mum brought me a cup of tea, but d'you know she brought it in 'er 'and, an' I said to 'er "You must never carry cups in yer 'and, you mus' put them on a tray"'. (All this, of course, in broadest Cockney.) Fortunately, we afterwards learned, Norman's mother treated this incident with good humour, and she tells us that Norman is always most anxious to see their table properly laid for his meals at home.

In itself this is, of course, a trivial incident, but it serves to illustrate how parents can be educated by example. There is still a very great deal to be done, but we have achieved some success by practising constant patience and by being content with only slow but steady progress.

At midday, a carefully chosen meal is served (by the children), and parents who visit the school frequently are quick to notice the variety and quantity of the dishes served. To impress upon mothers the importance of a varied diet, copies of the diet sheets are always to be seen on the school notice-board.

A short interval of play after this meal is followed by at least one hour's rest before a second play period closes the day.

It is probable that these details would be most marked in the average parent's first impressions of the school's day, and we know that many important mental notes have been made by our visitors. Thus play materials such as simple manipulative toys have been copied in preference to mechanical toys; the continued prominence of fresh fruit and vegetables in the diet sheets has been noticed, and many items of news told in 'the ring' have shewn that shy parents have often been the most observant.

Far more difficult than inducing parents—especially fathers—to remain to see the school at work has been the task of enticing them to attend lectures. Mothers were first persuaded, by means of informal social evenings, to meet periodically at the school. Soon, visitors were invited to talk to the mothers, and, once this custom was established, it was not long before we began a series of lectures upon diet. At the end of this series a friendly 'test' was held, when the mothers submitted papers describing their proposals for summer and winter menus, based upon an income similar to their own.

At about the time this point was reached our school met one of its periodical financial crises, and, among the means to raise funds, came the inevitable whist drive-and-dance suggestions. Several were held, a few of the fathers attending, and little by little the parents were encouraged to take upon themselves the organization of these occasions. Almost before they knew it, fathers began to think of themselves as having a real interest in the school, and soon felt more at ease in meeting at the school premises, which were no longer a place for women and children only.

One father, during his wife's illness, regularly brought his children to school, and almost every day he was asked (as numbers of others had been asked) to remain to inspect the school. His reply we had already heard from every other man: 'What if I'm the only man there!', and it appeared to be a hopeless task to interest the fathers in the school itself.

A little later, however, we were able to secure a man to lecture, and most of the men who had attended our whist drives were persuaded to attend. After the lecture—a very short one—these fathers were shewn around

the school and inspected various pieces of apparatus and equipment used by their children. The school day was described to them and, in the telling, stories of their own children were recounted. Other evening lectures followed, and for these we secured a lecturer who was able to invite (and answer!) numbers of questions and who succeeded in making the parents discuss among themselves certain topics concerning the school's work. Eventually a father was persuaded to preside at these lectures, and another to propose a vote of thanks to the lecturer.

By this time parents were anxious to try other means of raising money, so a dramatic club was formed. This venture aroused more enthusiasm than any previous effort, and several very successful performances were given.

Unfortunately, royalties and other expenses swallowed a large portion of the money raised by this means, but we still consider it to be (with our lectures) a very valuable part of the school's efforts to benefit the parents. Any means of widening the parents' interests must improve their standard of citizenship and must make them better fitted to co-operate in the work which is being done for their children.

Our annual country holiday has been turned to account to do more teaching by example. One year we were able to take the children away for three weeks, and certain mothers undertook to spend in pairs one week with us to help with laundry work, cleaning, etc. By the end of the holiday they were zealous propagandists who lost no smallest opportunity of telling (and putting into practice) how every hour of a child's day should be spent.

We have found that the periodical medical inspection is another important educational means. We are fortunate in having as our school doctor one who is also a skilled psychologist, and she manages to find many opportunities of pointing out to mothers any mistreatment of their children. The mother is present at every examination and, as tonsils and teeth and other physical matters are discussed, it is brought home to her that ill-health can warp her child's behaviour and development, and that her treatment of the child can easily have as lasting ill-results.

The results we have achieved have been relatively small ; in fact, we can say that we have done only enough to make us realize how much there is to be done. We *have* discovered in our attempts a few means within the reach of every school, and we hope to do more.

It would appear to be only wasted time to attempt any direct means of educating parents ; once let them hear even very faintly that old phrase 'It's all for your own good', and they are scattered as easily as blown thistledown. Judging by our experience, a better means is to encourage them first to meet and to gain confidence in themselves as one group of the

Nursery School circle. When they are at ease in meeting each other and outside visitors it will soon follow that each will be ready to give something to the group and to learn from it.

They will give and learn most willingly if they are brought to give by reason of their real interest in the school's affairs, and if they are brought to learn by example and by any indirect means which the school can provide. They will learn, too, more than a smattering of dietetics, or child management, or popular psychology, for once their interests widen they will wish and try to widen them more.



A Communal Swing.

THE first nursery school in Egypt, as far as I have been able to discover, is as yet on a very small and experimental scale. It came into being to supply a vital missing link in a piece of pioneer work undertaken by the Church Missionary Society among women and girls in the slums of Cairo. This particular slum is known as Boulac, and the name Boulac has the same connotation in Egyptian ears as Whitechapel has in ours. Boulac is an area of only $1\frac{1}{4}$ sq. miles, but carries a population of 162,000. The majority of the families live in one room. There is no water supply, and no sanitation. Water has to be fetched by the women and girls from a distance, and paid for.

The C.M.S. Social Centre is in the middle of Boulac, in a building used in the mornings for welfare clinics, and in the afternoons for a free school called a club, for some seventy girls of the neighbourhood, who would otherwise

get no education at all. There is no compulsory education yet in Egypt, and payment is asked for pupils at the small *kuttab*s—somewhat of the equivalent of our old dame schools. These are far too few to cater for the enormous population, and, alas, the slum parents are too poor to contribute anything towards what is to them still the doubtful benefit of girls' education.

We cannot remove the blot of Boulac, though the Government has a rebuilding scheme which, let us hope, will take effect in the not too distant future. Neither can we take the women and girls out of Boulac ; so our purpose is to equip them, physically, morally, and spiritually, in order that they may become transformers of their environment from within. This of course means beginning with the homes. We started with the babies, and the education of the mothers. Hence the

A Nursery School in an Egyptian Slum

M. C. Liesching

C.M.S., Cairo

Clinics. Then we set about the training of the future mothers. Hence the club. They can enter now at six years of age into the kindergarten department, and we may hope to keep them until they leave the Senior Department, at sixteen, to be married. At seventeen they are probably back again at the clinic with their first baby.

So it came gradually to be that the cycle of a girl's life could have the helpful influence of the C.M.S. Social Centre at every period, *except* the most formative of all,—the years from two, when the baby leaves the clinic, until six, when she may enter the Club. We saw all our careful work with our babies at the clinic being undone directly each one became an ex-baby. Even if we could have kept a child in the clinic through the toddler stage, its needs were now far wider and more exacting. Attention purely to the physical side could not meet these needs. The growing child needs space in which to play, scope for formation of character, interests, and perhaps most of all, opportunity to see and experience cleanliness, order, beauty and happiness—a Kingdom of Heaven in fact, where a wise and watchful love gives opportunity for free individual development in social surroundings. So came into being our nursery school.

We turned a small unused yard in our mission buildings into a garden, erected a wooden shed, with simple toilet arrangements, for twelve children, made pretty school uniforms, provided a sand heap and a community swing, holding about eight at a time, and safe for even the tiniest children. Most important of all we installed our nursery school superintendent. She is a young Egyptian girl of 23, trained for welfare work, and with a real gift for small children. Helping her are two of the elder club girls,

learning by this daily first-hand experience how to encourage and respect the toddler's independence; how to answer his many questions; and how to avoid that bugbear of the home—'don't'.

We actually ventured to hold a baby show this spring for babies from one to three years old. This is almost an unheard of thing in Egypt, where popular superstition believes that even casual admiration of a baby, much less weighing it and generally appraising its merits, will encourage the Evil Eye. Our clinic and nursery school mothers, illiterate though they still are, have got beyond this, and took great pride in watching their baby's weight charts for months beforehand, learning and practising their recipes for toddlers' foods, studying their diagrams of balanced diets, and making three toys to be exhibited with their own baby. A nursery school baby of two years and four months won the prize, and when he sat himself down duly bibbed, and started to feed himself most tidily with a spoon, the examiner was quite delighted.

We keep in very close touch with the homes, and have regular gatherings for the fathers as well as the mothers, to explain our aims, and to get their co-operation. Quite often it is the father who brings the toddler to school. The following incident may serve to show what the children learn at the nursery school, and their influence at home.

Fayza, aged four, had had chicken pox, and the superintendent, Sitt Linda, had gone to her home at the end of quarantine to supervise her disinfection. Fayza's mother, who happens to be the most well-to-do of the nursery school mothers, told her the following story:

'After Fayza's recovery, I felt out of sorts one morning, with a little temperature, and was lying on my



Sitt Linda and her friends.

bed. In trotted Fayza, who looked at me with concern, and enquired "What's the matter, my child?" I explained that I was not feeling well. "Now I'm well", said Fayza, "and you're ill. Then you are my child, and I must look after you. We must send for Sitt Linda at once." I told her that it was the Easter break, and that Sitt Linda would not be at school, nor be likely to come on her usual visiting rounds. "Oh! well", replied Fayza, "she will come soon, and, anyway, I know what to be

doing meanwhile. You must stay in bed and keep quiet and warm, and we must give you a dose. Father can get it for us. You must only eat boiled food, boiled *kusa* and soup, and then you'll soon be well." (All food in Egypt is fried, even vegetables.) 'Fayza then took the precaution of trotting off to the little servant girl, and told her to keep the kitchen door shut, "so that my mother shall not smell the stew you're frying, and want to have some".'

Notes on Child Welfare Work in Hamburg

Margarete Hansen

To this day, the Kindergarten in Germany is based on a series of truths first recognized by Friedrich Fröebel. It was he who first used the word Kindergarten, and the young women who to-day devote their time to the pre-school training of children are still known as Kindergärtnerinnen, each one aspiring to attain to Fröebel's ideal, namely, that since the development of the child begins in its earliest youth, training should be early and gradual, that the natural inclination to occupy himself should be fostered under all circumstances, and that the atmosphere of the Kindergarten be that of a home, not a school-room. Accordingly, the Kindergärtnerin is less a teacher than a mother in the fulfilment of her duties, which duties are not so much to teach as to care for and train the children.

The name 'Kindergarten' is now applied in Hamburg only to those institutions to which children go for the morning hours. Where an all-day sojourn is deemed necessary, the Kindergarten is replaced by what are known as Day-time Homes. Separate institutions were originally established for social work among pre-school children and school children respectively. Our present Day-time Homes now hold both groups, under a system which has proved the most successful in meeting the general need. Thus children of varying age from one family can be cared for in the same Home.

Before describing the activities of such a Home I propose to make a few general remarks on the status of the social work covered by the term 'halboffene (semi-official) child welfare', by which is meant day-time care of the little ones. The expense in Hamburg is borne by the State, the Department for Social Welfare and Private Relief work. The entire organization, which is a statutory body, is known as the Association of Hamburg Children's Homes. Co-operation between State, Party and private bodies is evident from the fact that the Chairman of the Association is appointed by the Chief of the above-mentioned Department, with the approval of the State Commissioner, and also by the fact that the State accommodates the executive in a section of the Jugendamt or Juvenile Board. The Association comprises some 58 Homes scattered over the city proper, though naturally more numerous in the poorer districts. The day-time homes step in where parents are unable to give their children the necessary care and attention. They thus provide a substitute for home life during the day. They are for the little ones whose mothers are at work, sick, absent, or otherwise handicapped, as well as for children whose development is endangered by obstacles of a social or educational nature. The main aim is to give children of racial value a chance. No child with good hereditary qualities is to be allowed to suffer neglect and become

stunted because outward circumstances retard his development.

It is not the intention of the National Socialist State to deprive the children of family influence nor to take them away from their parents and, by creating community establishments, render their upbringing at home superfluous. Hence every sign of self-reliance or of a sense of duty in the family is carefully noted and fostered in the day-time homes. Systematic efforts are made to remedy indifference or the absence of a sense of responsibility on the part of the parents. Regular evenings are held for parents. Courses for mothers, individual consultations and visiting are all important features in the work of the Day-time Homes.

The bringing of the children to the Homes is done partly by the parents themselves, partly by official welfare workers, or by members of the National Socialist People's Welfare Movement (N.S.V.), or, in the case of schoolchildren, even by the teachers. Only those children who are in need of a home are admitted. The matron examines the merits of each case and the question of how much the parents are to contribute.

And now we come to the description of the day's round in such a Home, the manifold tasks, the busy life of such a big family. Let us take one of the largest of our Homes situated in a densely populated district. The building is a large three-storeyed house in the heart of the city. The yard behind is not big enough to accommodate 140 children at play, so that for the summer months at least the Home has acquired a large garden and playing field in a neighbouring park.

As early as six in the morning the first mothers drop their children on their way to work, glad in the knowledge that they are in good hands for the day. These tiny tots, some only a few weeks old, the oldest two and a half years, have the third storey all to themselves. A roof garden does yeoman service for this group. This Home is the only one receiving the very young along with the older ones for, in general, because of the danger of infection, there are special crèches for infants. The doctor comes regularly every week and the feeding and care of the infants

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is in accordance with his instructions. Immediately on arrival the little ones are bathed and dressed in clothes provided by the Home.

On the second floor the larger children from two and a half to six years of age have their own domain. Each of the three Kindergärtnerin in charge, who by the way are called 'Aunty' by the children, has some 20 children to look after. By nine o'clock they are all assembled. In special wash rooms their hands are washed and teeth brushed before they troop into the common room for a snack. The sandwiches which the children bring from home are supplemented by fruit, a glass of syrup or milk. In winter, when the playground is not in use, they are taken for a walk through the town, where there is much to be seen and heard. The larger ones are particularly keen on going down to the harbour or to the railway siding near by, where they can watch the trains passing by. 'Aunty' is also fond of taking her charges to a public park where they can play around to their heart's content. Then between 12 and 1 p.m., all washed and brushed, they can be seen sitting at table which has been laid by others of the group in their absence. The 'please, may I help' is one of the special favours to be granted always. After dinner one of the children is allowed help wash up, another with the drying up, a third feeds the pets or waters the plants at the windows. Then they all settle down for their midday rest. Each child soon finds his own long chair complete with rug, by means of his own photo tacked into the corner.

While the little ones are having their two hours' sleep, things have come to life down below on the first floor, where the school

children have come in one by one. A few early birds are able to get their home lessons done before dinner. Lessons are a trying business for many, and the Kindergärtnerin has quite a job in helping them to concentrate. Naturally, they prefer playing with the many attractive things in the playroom to doing arithmetic and writing, and many a restless little spirit watches with envy some more fortunate playmate who has finished his home lessons early. The larger girls lend a hand in the kitchen as a rule, where matron's assistant is busy preparing healthy fare for all, under the tried precept: plenty of vegetables and fruit, with little meat and soups. Dinner brings all the school children together. This is the highlight of the day when everything must be harmonious, neat and tidy, as in a well-run household. Once the homework is done and household duties completed they go out to play. The boys seem to like football best and the girls quieter pastimes. In line with the school and the family, the Home must provide opportunities for the child to go in for the things that take its fancy. The little girls may like to play with dolls, the larger ones with a book or musical instrument; the larger boys try their hand at making things in the workshop, modelling or experimenting. Once a week the children are taken to the public baths both for reasons of cleanliness and to learn swimming. The Kindergärtnerin is particularly gratified when her charges, after passing out of her hands, retain the good habits they have learned.

Quite unconsciously, in this way, children can educate their parents by convincing them of the necessity of this and that practice acquired at the Home, which is not in vogue at home, either from slackness or ignorance.

In the late afternoon small and large partake of

supper in the form of fruit or something similar, with a wholesome kind of biscuit, and butter. Towards five o'clock the children are called for by one or other of the parents, the school children leaving about 6 p.m. The Kindergärtnerin then has odds and ends to attend to in the common room; perhaps a sick child must be visited or a difficult case discussed with Matron, which calls for assistance from the State Welfare Organization to remedy this or that distress. Matron's sphere is immense. In addition to supervising the various activities indicated above, she is responsible for the housekeeping side as well. Under her guidance, too, the training of the future staff from the Fröebel School proceeds. It is she, also, who keeps in touch with other departments, welfare workers, schools and private welfare centres of her district. To be qualified for such a post, Matron has gone through a thorough training both in theoretical and practical work, first at the Fröebel School, subsequently at the Training College for Youth Leaders. She can only make a really good matron, however, if she is endowed with a warm heart, womanly tact and a generous spirit.

In conclusion, mention should be made of a special aspect of our work, namely, local summer recreation. This covers all efforts to provide air, sunshine and contact with nature for all those city children who are not sent away on holiday to the country. In the course of the past five years the majority of

our day-time homes have managed to acquire their own grounds, with garden plots, playing fields and summer houses, somewhere on the outskirts of the city, for the children to come to each day as soon as the warmer weather sets in. The few homes that are still without, take their charges to the



'Once the homework is done.'

larger day-time colonies for outings and recreation. These recreation grounds are reached either on foot, by tram or motor bus. The Homes in the city proper and on St. Pauli (down by the harbour) are in the fortunate position of owning land on Waltershof, an island in the river where there are innumerable allotment gardens. As early as 8 a.m. the ferry boat takes the merry crowd across at minimum fares in charge of the 'Aunties', the school-children following at midday. At the end of the summer, Thanksgiving is held in

conjunction with a lantern procession, which closes the Waltershof 'season'. Passengers on the ferry boats enjoy the sight of the healthy, happy children, singing folk songs lustily as they wend their way home, to be met at the St. Pauli Quay by their delighted parents. This work is endless. It is one of the most gratifying and happiest spheres of child welfare work, which, as a preventive movement for city youth, occupies an important place in the entire welfare system.

A Note on Nursery Schools in Holland

J. E. Schaap

Inspectress of Nursery Schools of the town of Rotterdam

THERE is no legal regulation of Nursery Schools in Holland. Owing to the general tendency to economize, Municipal care of the nursery school child is decreasing rather than increasing. Nevertheless, schools for infants in our country are in a flourishing condition and the movement is extending. There is a marked improvement in the quality of the instruction given, and the conviction is constantly gaining ground that it is the needs of the child which should direct any advances made. Montessori's injunctions are receiving attention and Fröebel's aims are being more and more realized. Right thinking in these matters does not only show itself in school buildings and equipment but also in the attitude of the teachers towards the infants, so that many a school, though carried on in an old building, may be called a modern institution.

We find in Holland both Montessori and Fröebel Schools, the latter forming a majority. But not all schools boasting the name of Fröebel are institutions such as he himself would have planned. Division into classes is however gradually being given up in the infant schools. In the real Fröebel and Montessori schools, free work takes the first place. Then the children sing and do rhythmic, stories are told, plays are performed, either with or

without the help of a teacher, in the large play room, or, weather permitting, in the garden. As a rule no meals are taken at school, but in many schools arrangements are made to accommodate those children who are obliged to stay for lunch.

The morning periods are two and a half hours or more, and there is an afternoon period of two hours, with the exception of Wednesday and Saturday which are half holidays.

In most places the children are admitted at the age of four. Unfortunately, younger children may no longer be accepted in municipal or subsidized schools. As a rule children pass on to the elementary schools at the age of six.

Parents are becoming increasingly aware of the fact that impressions gained at a very early age are decisive for later life, and consequently there is a growing demand for good nursery schools.

The infant school in Holland is no longer a mere day-nursery as it used to be, where only the children of less well-to-do parents are received; it is more and more becoming an institution which offers possibilities of development for every child, no matter from what surroundings it comes. Thus the Dutch nursery school has grown from a form of social service into a recognized part of child education.

The Day-Nursery School— an After-war Problem

Rose Marie Vajkai

Experiences in a Nursery School in Budapest

IN a large town the home background of the nursery school children is always a source of difficulty, because conditions vary so in each district. The chief justification of the nursery schools which have been called forth by post-war economic depression is that they are adaptable to local conditions. Even in a country like Hungary where nursery schools, inspired by the noble mind of Teresia Brunswick, have existed since so long ago as 1849, the old type of Kindergarten proved inadequate to cope with present-day requirements.

In a country where no legal system of unemployment insurance or dole exists, the whole burden of the family falls upon the shoulders of the unfortunate mother, in times of unemployment. She takes the necessary steps to obtain the scant assistance provided by the authorities and private organizations and earns a few farthings by charring or odd jobs. The regular work in a shop which she might have performed before was far less fatiguing and harassing than such hunting for opportunities.

The constant material and spiritual strain has come to sap the very roots of family life. It is not only the lack of material necessities which impedes the education of children within the family; in addition to this the vital forces of the mother break to such an extent that she is no longer able to create the atmosphere of a real home. Yet the impressions gained at an early age are lasting ones and of utmost importance in the formation of habits and character. Unemployment, distress and indigence—all features of post-war conditions—necessitated the installation of institutions which could secure to the small child that harmonious and well-balanced atmosphere which its tender age demands and which the home had ceased to provide, for reasons outside its

control and power. For this reason, in Hungary, just as in other countries, the solution of this problem became an urgent necessity. We all know that it is impossible to 'replace' home life, yet an expedient had to be found to provide the nearest and best substitute in the scheme of the nursery school.

The first radical change effectuated in the old nursery school system was the transformation from part-time to full-time care. Needless to say, all that which was considered good in the old system was maintained; for example, the excellent syllabus prescribed by the Public Instruction Office. Newly added were aspects of hygiene. Moreover, the activities of the Kindergarten had to be extended so as to cover all the occupations and games which would normally figure in a happy home.

Manifold are the responsibilities and duties of the modern nursery school. Therefore the teacher must know thoroughly and at first hand the conditions in the district in which she is working. She must consider the individual circumstances of each child and avoid making the conditions in the nursery school surpass the standard of life which the parents could provide for their children in normal times. The policy of the nursery school has to be adjusted to local conditions. This adjustment is the decisive point in the existence and success of each nursery school. The teacher, besides being a trained nursery school teacher, must have a thorough knowledge of general social work.

Kindergarten education holds immense possibilities as a social factor. However, it should be borne in mind that if necessity arise for a child to leave the family hearth for the day-nursery at this tender age, it is the duty of the day-nursery school to build a bridge between the family and itself, thus easing the life of a child when it first ventures into a community.



'Little Ladies' (to quote Margaret McMillan).

Relationship between the educator and the parents should be established here. If this co-operation turns out favourably the child will benefit from it all through his school years; it may even benefit the whole course of his life. This co-operation is enhanced on one hand by the frequent meetings between teacher and mother, when bringing and fetching the child, on the other hand through the irresistible charm of the child at this age.

Family feeling is often not well developed in people living under desperate conditions. Their interest in their children must be aroused. The charm of these little ones, clean and well cared for, engaged in their small daily affairs, is so great that it cannot fail to impress the most indifferent parents. Perhaps it is due to the drabness of their miserable and hard lives that they never had a chance to know what joy the child means. Gradually they are helped to realize this joy and they recover consciousness of their love for their children.

May I be permitted to illustrate the fundamental principles laid down above by giving brief glimpses taken from our experimental work. The home in question, founded and maintained in Budapest, Hungary, by the Save the Children International Union, is in a district in the outskirts of the town, where living quarters consist of a peculiar type of huts. Every town has its slums. London slums differ from

Paris slums as much as they differ from those of Budapest. This particular kind of slum does not consist of overcrowded garrets or cellars in dingy streets, as in most other large towns. The slums in question are the very consequences of war-time conditions in a 'peace-stricken' country, suffering severely from the blows of a lost war. The conglomeration of this peculiar type of hut characterizes the field of activity of this nursery school. We must work in the midst of this environment. We must keep our doors open, yet without being disturbed in the routine of the day-nursery school.

The children arrive in the morning in small groups; they are taught to hang coats and caps on their little pegs, marked with small pictures so as to enable each to tell his own peg from the others. Then comes inspection as to cleanliness, the child being induced to perform for itself the small tasks involved. Clothes with holes in them are pointed out and the mother is told of them. At this age education can only mean practical instruction. The habits of physical and moral cleanliness formed in these years will have a decisive influence. Yet however important hygiene and physical culture are, they must on no account displace moral and mental education.

The day begins with prayers, including first of all prayers for father and mother. Breakfast follows, the children being seated round small tables, each of which is headed by one child.



'It's great fun to dabble with water.'

They serve each other. One hour in the morning and afternoon is devoted to regular occupation, half an hour to mental, the other half to manual occupation, according to the above-mentioned plan of the Public Education Office. The interval between occupation and mid-day dinner is filled with homely play and games, as far as possible out of doors. On the whole one may safely say that the remaining time is spent as if it were in the family home. The teacher stands for the mother, always guiding and directing the children to do small household duties and superintending their plays. Thanks to her efforts a home is created, where every child feels himself to be a member of a large, happy family. They are also taught to lay the table, to put flowers in twopenny pots, to use a fork and a spoon. They love to wash up after meals. It is great fun to dabble with water!

A baby from three onwards certainly wants to do things; it has common sense, and space must be given to its instinct of activity. The children have three meals a day, very simple, but nutritious, with special attention to vitamins. Here again we have to be careful not to surpass the possible dietetic standard of the parents in normal times. Milk and bread in the morning; two dishes for mid-day, with bread; for tea, bread with jam or dripping. The furniture of this nursery is simple, solidly built, yet light to carry, so that the children can move it about when doing their small household tasks. There is a little garden, always considered an asset, because it allows children to learn to love trees and flowers and to grow vegetables. A rest follows mid-day dinner, on small bunks supplied with blankets, each of which has a little picture corresponding to one on the pegs. A regular medical inspection is secured for the children, whose registration is preceded by a thorough enquiry into home conditions. Medical observations, as well as those of mental development, are kept on record.

It has already been mentioned that the social importance of day-nursery schools lies not merely in the education and care of the

child itself. Its influence extends over the child's home environment as well. We must show how things can be improved by simple means within the attainment of the family. For example, the lack of decent drainage and water supply need not cause uncleanness. Every mother can fetch water from the well and thus keep the house clean.

Our aims can hardly be regarded as achieved without taking into consideration the education of the parents. We found that the most effective way to this end was to hold meetings for the parents at which theoretical lectures were illustrated by practical demonstrations by their own children. The topics of these meetings are in keeping with our aims, namely education, hygiene, moral and ethical training. The performances of the children after such meetings often bring immediate results. After one meeting a child boasted about his daddy having 'promised to buy us a tooth brush each, for Christmas'. Another said: 'If Daddy does overtime at the factory this week, he will buy a brush on Saturday and I will brush my nails every day at home.' Young as they are, they already know that daddy can only afford such luxuries if he can obtain extra work.

It is important to see to it that every single child should take an active part in these little representations, not barring the backward child, so that every parent may see that his own child is capable of achieving something if properly guided.

As to the results of our work, we can state that these are partly of a practical—partly of an ethical order. Many a touching example could be quoted if I had the space. Yet we cannot omit the general conclusion, drawn from fifteen years' experience, namely that the majority of parents cling to our day-nursery homes because—as they confess themselves—they are obtaining encouragement to reconstruct their own homes through our co-operation. With our help the loosened ties of the family are strengthened and feelings of responsibility towards their children are aroused in the parents. This we count our most important achievement.



A Nest School—Mothers and Babies.

Infant Schools in Italy

Aurora Beniamino

age, the Organization provides for the moral assistance of minors, supervises their employment and looks after their physical health and moral development.

The Organization came into being some twelve years ago, by the end of December 10th, 1925. The results obtained have fully rewarded the vigour, intelligence and devotion which all the provincial branches of the Organization have shown in carrying out the great task entrusted to them.

The Organization operates through a series of institutions, each of which deals with one aspect of the problem.

‘NEST SCHOOLS’ ARE HOMES for new-born children whose mothers, being obliged to work for their living, cannot devote their whole time to their care. Infants are admitted to these homes as soon as their mothers have recovered from childbirth and are able to return to work. They are kept there every day from morning to evening until the age of three.

As a rule, a ‘Nest School’ is attached to a Casa della Madre e del Bambino (Home for Mothers and Children), *i.e.* the premises where the Social Welfare Office, the Child-raising Advisory Centre, the Obstetrical Advisory Centre and the Refectory for Mothers are located. But in some cases it is isolated, especially on factory premises. If more than 50 women are employed, the owners are bound by law to provide a room where infants can be nursed even if there is no regular ‘Nest School’.

Artificial feeding is here provided ; cereals and other foods are added to the milk ; and three daily meals are given to children who are already weaned, one at 9 a.m., a second at noon, and a third at 4.30 p.m. These meals

IN order to bring about what Signor Mussolini defined as the ‘reclamation of the race’, it was necessary to deal with the problem of infant welfare in all its aspects. The Fascist régime, inspired not only by biological and health considerations, but also by ethical conceptions, created an Institution known as the National Organization for the Protection of Motherhood and Infancy, to which it has entrusted the task of helping and advising mothers in the care of their children.

Both in the larger cities, where industrialization has created special conditions of life, and in the remote country villages, throughout the 94 provinces of Italy, the Organization carries out its humane and social work. In the Italian people, family feeling is exceptionally strong ; but it was felt necessary to give the fullest assistance to mothers and to care for children, both materially and morally, during the vital period from infancy to adolescence.

The Organization begins to operate through the medical aid centres for expectant mothers and the refectories for mothers, thus providing for children about to be born. When they are born they are cared for in the ‘Nest Schools’ (*asili nido*) until the age of three, when they are transferred to the infant schools (*asili infantili*) ; at the age of six they are admitted to the elementary schools.

The activities of the Organization do not, however, end here. Throughout the period from infancy to adolescence, until 18 years of

consist of milk and barley coffee, macaroni, pap, veal croquettes, bread and jam, varying according to the age of each child.

An adequate staff looks after the health and cleanliness of the children, who are inspected every day by the Director of the Child-rearing Advisory Centre. Nothing is neglected which may contribute to their healthy bodily development; appropriate food, daily baths, and sun-ray treatment strengthen their organism. At the same time their mental growth is cared for, by creating an atmosphere of gaiety and brightness which cannot fail to influence them in after life.

The knowledge that the children are thus being properly looked after gives their mothers a sense of security and satisfaction, and dispels any animosity they might otherwise feel at being unable to have them by their side during working hours.

'My child is so happy and well in the Nest School', a mother employed in a factory recently said to the present writer; 'he seems to be living in a doll's house, in a fairy home.'

These Nest schools, with their little tables and chairs and their minute equipment, are indeed like fairy houses.

IN THE INFANT SCHOOLS, for children from three to six years of age, not only is their



Meal Time.

lasting effect, and for this reason the beginnings of education must be undertaken in an appropriate fashion at a moment when the child's curiosity and intelligence are first being formed. The infant schools, by creating a framework and atmosphere suited to the child's mind, can avail themselves of all those æsthetic features which have a real importance in its development.

The gardens attached to the infant schools are not merely used for sun baths, but serve as open air class-rooms. There the children are not expected to learn regular lessons. The gardens are enclosed places where the teacher, taking her examples from the trees and flowers,

teaches her pupils the fables of the most beautiful of all poems—the poem of nature. Thus the children learn the names, structure and colours of flowers and plants, acquire some knowledge of bird life,



'Mentally following the flight of the Swallows.'

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and by mentally following the flight of the swallows are taught something about the distant countries to which the swallows fly.

At the same time the teacher begins to tell her pupils stories of brave deeds of young boys, such as the Genoese boy Balilla, whose heroic act roused the people of his native country against their foreign oppressors. In this way the first lessons in patriotism are imparted.

The love of God and the love of country are instilled at an early age in the minds of children attending the infant schools. Every day the child who has behaved best receives his or her reward, by being entrusted with the task of placing a bunch of flowers before a sacred image and another before the portrait of a national hero. Thus the twin concepts of religion and patriotism are impressed more vividly on the child than could ever be done by means of precept.

The moulding of the mind, together with the first elements of education, effected in the infant schools, is an invaluable introduction to the regular elementary school curriculum. We have only to compare the mental condition of the children who, before going to school, have attended an infant school for a few years with that of children who have not done so, to realize the immense advantage conferred by these institutions.

THE FASCIST RÉGIME DOES NOT AIM at eliminating parents in any field, and it has left a wide measure of freedom in the organization of infant schools. Some of these have, in fact,

been created by the municipal authorities, others by private bodies, by the Women's Fascist Groups (as is the case in Rome), or by the Congregazione di carita (public organizations for co-ordinating charities and other benevolent activities).

The National Organization for the Protection of Motherhood and Infants intervenes, not only by means of financial contributions, but also by various forms of assistance and supervision. Children are admitted to infant schools after a medical examination certifying their good health, and every day they are submitted to a visit to ascertain the state of their bodily cleanliness. Those who are not perfectly clean are handed back to their mothers for that day, while those who are sick are dealt with by other institutions.

Infant schools are provided with the most up-to-date didactic equipment, which enables the children attending them to acquire through their games the first notions of figures and arithmetic. There are also special appliances for developing the child's patience and attention, and for imparting a sense of colour and symmetry. A great deal of care is devoted to the teaching of singing, so as to develop in the child a sense of melody and harmony.

The great idea inspiring the Organization is to develop the child in every way—physically, mentally and morally—in order that it may grow to-morrow into a man or woman sound in body and mind and thus become a good citizen.

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Nursery Schools in the United States

Mary Dabney Davis **Senior Specialist, Nursery-Kindergarten-Primary
Education, Office of Education, Washington**

NURSERY schools in the United States serve many capacities. They act as laboratories for child study and for the preparation of teachers in colleges and universities; many are organized for tuition as privately-operated schools; others are a part of the program offered by such philanthropic organizations as social settlements and day nurseries; and a few are maintained regularly in public school systems. In addition there are nursery schools operating under public school sponsorship throughout the United States as part of the government's program to aid the unemployed and to protect young children from the difficulties incident to the economic depression.

The nursery school receives children from two to five years of age with the average age at three years. In many instances the nursery school is the first unit in an elementary school program, which includes a kindergarten for children four and five years of age, and six elementary grades with six-year-old children in the first grade. The day in the nursery school ranges in length from a little more than three hours in some schools to eight hours in others, which includes the noon meal and afternoon sleeping period. Some schools offer both half and full day programs to supplement home care or to meet the special needs of the children.

In all nursery schools the education of parents occupies a place secondary only to the guidance of the children's development. This close co-operation between parents and teachers and the sharing of responsibility between them helps to assure continuity in the way the children are guided during the full 24 hours of the day. Such consistency is essential in the formation of desirable habits in the development of social adjustments, and adequate behaviour patterns. As a result of this close

co-operation between home and school, the nursery school is not a substitute for the home but it helps parents understand the importance of each aspect of their children's physical, mental and social development and helps them use constructive techniques of guidance. Records kept in the nursery school of the children's physical health, home background and behaviour help both teacher and parents in studying the children and in noticing progress and growth.

Because of the responsibilities placed upon them, nursery school teachers require a highly specialized type of preparation. The extent of this training is indicated by the fact that a much larger proportion of the nursery school teachers hold master's degrees and the degree of doctor of philosophy than do teachers in the elementary and secondary schools throughout the public schools of the country.

The following description gives some notion of what constitutes a day in a nursery school:

The visitor's first impression of a nursery school is one of a homelike, colorful place where a small group of children are independently, definitely, and happily busy with alert but inconspicuous supervision from the teachers. Though programs vary greatly among nursery schools according to the length of their day and the services which they are called upon to give, the program provides periods for occupational activities and for the care of physiological needs such as routine bathroom activities, eating, and sleeping. The day starts at about 8.30 with a physical inspection at which the parent or the person who brought the child to the school is usually present. There generally follow in sequence outdoor morning play, mid-morning fruit juice or water, short prone rest, toilet, indoor play, and at 11 preparation for lunch. Most of the schools include lunch, and following this the

children have an afternoon two-hour nap. Just before 3, a light meal is served, and then the children go home.

If the visitor arrives with the children and their parents he will see that a physical inspection is made at once by a nurse or other trained person. This inspection is given as the children enter the school and before they have joined the group, so as to make sure that all are well and free from contagion of any kind and to have those who show signs of possible illness return home with their parents for special care. At this time parents report to the teacher any unusual incident that has occurred since the child left the nursery school the day before—incidents of unusual excitement, temper outbursts, food refusals, or disturbed sleep. These morning reports of nurse and parent largely determine the daily program for each child. Frequently specific types of play are encouraged to strengthen muscular co-ordination, to activate sluggish muscles, to encourage social co-operation, or increase skill in handling materials. Additional rest periods may be arranged, changes in diet may be made, quiet play away from the group may be planned, or the period of attendance at school shortened or lengthened as required.

After the morning inspection the children join a play group in the fresh air on playground, terrace, or roof. Here they find an assortment of play apparatus that invites a wide variety of physical and social activities.

There are many opportunities for the teacher to help enlarge the children's vocabularies and to help them speak in phrases or carry sequence in their conversations. The innumerable questions are often bids for conversation as well as a thirst for information. Experiences comparable to those in adult life help the children learn how to get along with other people. The child who is not wanted in a group of other children is not protectingly imposed upon the group, but is helped to find his place where he is needed. The over-boisterous, dominating child learns to temper his energy and to wait for turns at the swing or to ask for toys instead of snatching them. The timid child is given a feeling of security and confidence, and that which a child fears is tenderly explored and is associated with

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something he enjoys until fear disappears and the necessary physical or emotional controls are established.

Luncheon procedures vary from school to school. In some schools it is customary for the entire group of children to be seated for lunch at the same time, while in other schools the children enter the dining room in small groups at time intervals sufficient to allow each group to be served before the next group of children enters the room. In some schools one child from each table is elected to be the one to serve for the day. He carries the plate of dinner from the serving table to each child and the small group around his table wait until all are served before they begin eating. In other instances the teacher of each group acts as hostess and serves the meal at the table. In still other situations the children never leave the table but are served by the nutritionist or other staff member. The luncheon service is gay and colorful, and the food daintily served. The diet is a simple one comprised largely of eggs, meat, or meat substitute, green leafy vegetables, fruit, milk, wholewheat bread, and a simple dessert. The maximum amount of food is not offered on the first serving, but second servings are encouraged. Depending upon the climatic location of the school, and upon the parents' desire, cold liver oil is served during the winter months. Some instruction is given in training in table manners. However, success in building right eating habits is of greater importance than the acquisition of social forms. To some extent, the luncheon is a social affair, but when conversation tends to interfere with normally quick and hearty consumption of food it is discouraged.

Some of the objectives for nursery school education recently published by the National Association for Nursery Education indicate the specific care being given through the nursery school for young children at the period of life

when they are most susceptible to the influences surrounding them.

'Nursery education, like all good education, is essentially a friendly enterprise. It is providing for an individual whatever he needs each day to reach his own best possible life for that day.

'Many child-needs are interdependent. Fully meeting one need frequently has the fortunate effect of facilitating the meeting of another need. Adequate nursery education will meet all of the needs of a child stated below :

'It is essential that a child be provided with an environment in which he can find enjoyment, an environment which shall maintain and promote physical health and vigor and provide for learning habits of healthful living.

'It is essential that a child have language experiences, and that he develop a feeling for beauty.

'A child should have opportunity for drawing accurate conclusions from his experiences with things and people.

'A child should have opportunity to develop willingness and power to face difficulties and disappointments with confidence that a solution in which he has an active part can be worked out.

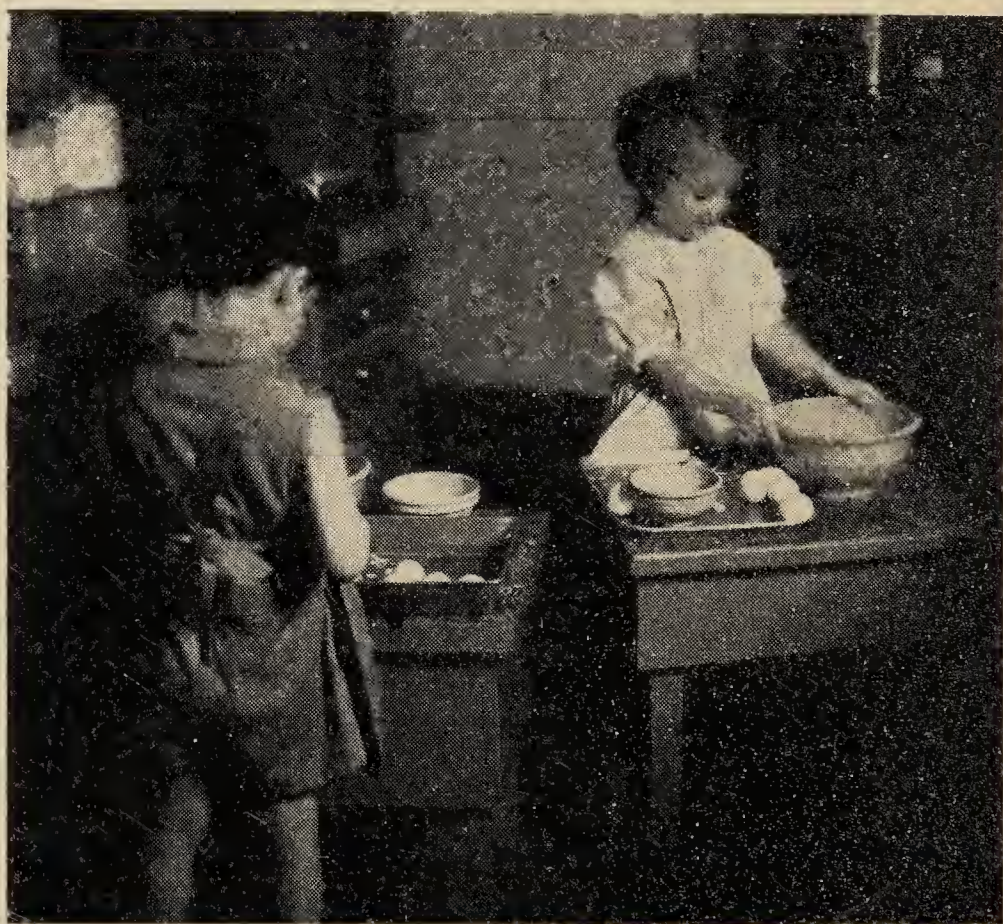
'A child should be provided with an environment conducive to intellectual honesty. By intellectual honesty is meant seeing a situation as it is, admitting it is that way, seeing himself in his true relation to it, acting straightforwardly concerning it.

'There should be some element in the child's environment in which he can place implicit confidence,—an environment in which sympathy, love, comradeship, and kindness are felt and manifested.'

A recent report of a nation-wide study of social trends included statements to the effect that many of the difficulties in adjustment faced by men and women during the economic depression could be attributed to the

lack of guidance and protection during the early years of childhood. Other authorities have stated that a majority of the children entering the elementary school have one or more remediable physical handicaps which could have been corrected if noted and treated before the age of six, and that much of the emotional maladjustment resulting in crime could be prevented through systematic and intelligent guidance in early childhood.

These statements indicate that nursery school and kindergarten education effects economies in individual and social welfare and helps to curtail community expenditures for corrective services. Many scientific studies of the effects of environment upon the amount of intelligence children express, and upon their social adjustments, are adding evidence of the value of early childhood education. Appreciation of these values is being expressed by many civic, lay and professional organizations interested in education and social welfare. Many of these organizations have generously supported the emergency nursery school program. Many of them are now furthering current interest in nursery school and parent education as effective aids for the normal development of young children.



'Drawing accurate conclusions from experiences.'

[Reproduced by kind permission of the Merrill Palmer Nursery School.]

An English Visitor's Impressions of the Nursery Schools of America

(Eastern States)

C. M. Styer

IN every object there is an inexhaustible meaning ; the eye sees in it what the eye brings means of seeing.'

This sentence quoted by Carlyle in his *French Revolution* has been in my mind ever since I was asked to write my impressions of the Nursery Schools I had seen in New York, Boston and Washington. For I was conscious that some prejudices had clouded my vision.

I had come to America expecting real democracy and believing that children of all classes were educated together in the public schools. But I had not realized that New York is not America and my impressions were, I fear, coloured by the shock I received in several of the private schools of New York, which I found more class conscious, money conscious and race conscious than any schools I had visited in any other city. Then, too, for an ex-Nursery school teacher and child lover, it was a deprivation to have often to see the children only through the glass of an observation gallery, necessary though one realized this to be where there were so many visitors and students.

Putting these prejudices aside, I found much that we could learn from the American Nursery Schools. In most cases the play grounds were far better equipped than ours, with apparatus simple and elaborate for the children to use for climbing, balancing, jumping, sliding or pushing—

and so developing and co-ordinating their muscles. I admired too the co-operation expected and received from the parents of the children. At some schools the mothers bring each morning a record of the child's doings since it left the nursery the previous evening.

Research and record-making play a greater part in the American Nursery Schools than in ours and are conducted with great care and scientific accuracy. One Nursery that I saw was run in a Hospital, specially to give the doctors a record of the reactions of the normal child to varying circumstances. Then, too, more expert thought is given to the diet of the children, who are given a great variety of fruit juices and certainly more interesting and inviting looking food than is given in most English nurseries.

But though on the material side the American child scores, there is a lack on the spiritual side. In New York I could not help feeling that the 'privileged' children were pampered, both by having needlessly luxurious surround-

ings and by having too much done for them. I missed the spirit of *service*—the eager wish to help in every possible way—which is the chief feature in the atmosphere of so many British Nursery Schools—an attitude of delight in the privilege of giving and serving.

Boston was very different and I deeply enjoyed a morning at Ruggles Street Nursery



'Interesting and inviting looking food.'

[Reproduced by kind permission of the Merrill Palmer School.]

School, which is the training school for the students of the Nursery Training School of Boston. It was cheering to read in their 1935 Report: '—at 147 Ruggles Street are 50 children most of them from the immediate neighbourhood. They come from homes as varied in race and nationality as they are in educational, social and occupational background.' Dr. Abigail Eliot, Director of the Training School, told me that they try to keep the school representative of a 'cross section of the community', as their students need to get to know many types of children. One could of course see the variations by looking at the children, and it was a pleasure to note how harmoniously they all worked together and enjoyed the large scale painting and clay modelling—the activity of the moment. They

were all happy together and entirely oblivious of the adult differentiations into Anglo-Saxon, Jew or Negro.

In Washington I was chiefly impressed by the beauty of the surroundings—a school of the Child Research centre set in beautiful woodland country—a treat after New York, where much is done on concrete roofs to compensate for the lack of gardens and trees.

In America the vital if not supreme importance of the pre-school child is everywhere recognized. I saw schools under the auspices of a neighbourhood centre, Progressive School Hospital, Ethical Culture Society, and a church—groups which, whatever their divergence of views in other respects, were warmly at one in their efforts for the child.

Nursery Education in the Soviet Union

Vera Fediaevsky

**Formerly Senior Scientific Worker of the Central
Institute for the Protection of Motherhood and Infancy
Moscow U.S.S.R.**

AFTER the October Revolution, the education of young children was recognized in the Soviet Union as the business of the State. Institutions for children under three years of age are under the People's Commissariat of Health; those for children from three years upwards are under the People's Commissariat of Education.

Children's formal schooling begins at the age of eight. Before that age they attend the crèche, where they are admitted from two months to three years of age, and then the kindergarten, from three years to seven years of age inclusively.

The number of children enrolled in crèches is very large, and it is increasing steadily, though, of course, at this moment not all the children attend crèches and kindergartens. But the Soviet Union's Government aims at providing satisfactory nursery and kindergarten care for 100 per cent. of all its people, as rapidly as so enormous a country with its

teeming population can achieve such an end.

Besides the two principal types of nursery and pre-school institutions—crèches and kindergartens—there are many other agencies engaged in the care of children: playgrounds, 'groups for walks', organized by Housing Associations, homes for infants and children who are deprived of their parents' care, sections for children in 'Parks of Culture and Rest', and rooms for the mother and the child at railway stations in cities which have railway junctions and at large landing stages.

Our institutions for children, besides being numerous, are very flexible in their organization, so as to meet the specific needs of different communities.

The basic principles underlying education in the Soviet Union are one and the same at all educational age-levels, whether in nursery and kindergarten, or in the school.

It is obvious that the educational value of

the work cannot be on the same level in all institutions, since its standards largely depend on the teacher's personality, her training and her wholeheartedness in the work, as well as on the material resources of the given institution, on its equipment, supplies, and so on. But the principles of education remain the same in a model and in an average institution.

The first thing to be noted is that education begins with birth and ends with death. Education must begin even before birth—the health of the child, and hence his later behaviour, depends largely on the mother's health and behaviour during pregnancy. We realize more and more the importance of the early, highly formative, years of a child's life.

The children of to-day are the citizens of the future. Their adult efficiency depends in a great measure upon the intelligent treatment of the child during the earliest period of his life.

The second important principle which characterizes our educational work is that the children of to-day are being brought up to be citizens of a new society, founded upon a new conception of justice and equity. They are to be active workers in the socialist reconstruction of society as members of a communist state.

These two statements give a definite direction to all educational work in the Soviet Union. The society of the future, based upon communist principles, naturally determines the type of education offered from infancy to maturity. In the programme of the communist party we find the aim in the education of children defined as 'the bringing up of a generation capable of definitely establishing communism'.

The education should consider *the whole child*; it must be an all-round education embracing the physical, mental, emotional and social growth of the child, including the formation of desirable habits and behaviour patterns.

Educational work is, of course, inseparable from health work, and *vice versa*. The interaction of mind and body, expressed in the Latin adage, *Mens sana in corpore sano*, is an established fact. In the past we especially emphasized the influence of good bodily health on the physical development of the individual. Now we begin to agree that mental health

also, in some measure, creates the health of the body. All children in crèches and kindergartens receive nutrition, afternoon sleep and walks. Strict observation of a daily routine has two chief purposes in view, an improvement of children's physical health and the establishment of right habits of health and general conduct. Dinner and breakfast periods are looked upon, not only as means of meeting nutritional requirements, but as genuine learning situations. Here children have the opportunities for acquiring hygienic and cultural habits, such as learning to wash their hands before meals. Also habits of social service are acquired through helping each other. Customs of courtesy and politeness are emphasized.

The sleeping period is valued not only for health, but because it provides learning situations for self-help. In dressing and undressing and in putting away their dresses and underclothes on little stools provided for this purpose, the children acquire orderly ways of living. Washing and bathing, while necessary for health, are at the same time utilized as opportunities for teaching cleanliness, self-help and social service.

Without out-of-doors life, children cannot grow up to be healthy persons. But walks have also great educational value. This is true with every moment of the daily programme.

In order to make it possible for babies to acquire habits of self-help, the furniture in crèches and kindergartens is adapted to their size and strength: tables and chairs are small and light; wash basins are low and easily reached; pegs and hooks for towels and coats are also placed low.

Education is in a large measure accomplished through play. The value of play is now fully recognized. Free play and games, guided play, play with toys and with play materials, individual play and co-operative play, indoor and out-of-doors, is the basis of all children's activities. The educational activities of both play and work are indispensable to normal child growth. But sometimes it is impossible to set a boundary line between children's play and work. I remember how once I observed young children on duty: they were washing up the china after tea. But cups represented

daddies, saucers, mammas and spoons—babies. Was it play or was it work?

In a crèche, children have for their play varied apparatus and toys. The play apparatus consists of ladder and slide (we call it mountains), hexahedral fence (a combination of ladders), boards for walking and balancing, and so on. The toys children use are: large and small building blocks, hand trucks, wagons, wheelbarrows for carrying sand and pebbles, and other vehicles. For their dramatic play they use dolls and doll's furniture and china, animals and transport toys. Trains, autos, street cars, ships, boats, aeroplanes are great favourites with children in the Soviet Union, as they probably are in the whole world. They have also simple native toys for manipulation, designed and made by peasants—the so-called 'kustari' (craftsmen) working at home. These are charming, bright, multi-coloured wooden toys. Some of them can be fitted into one another. In some institutions children also have large play houses and play automobiles, not for their dolls but which they can use themselves.

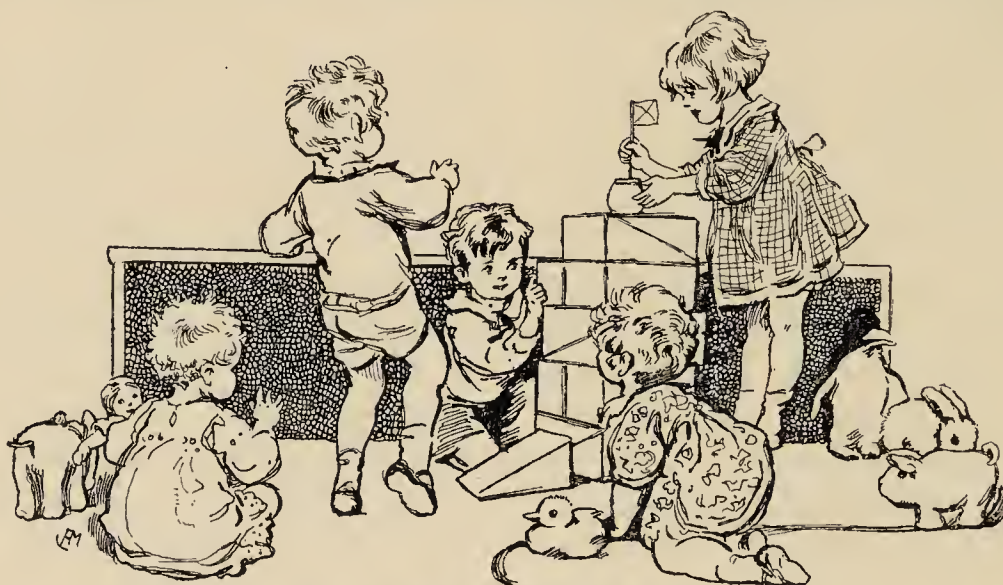
Children in the crèche play also with nature materials—sand, water, clay, cones, leaves, flowers, acorns, shells, as well as with waste materials such as empty boxes, reels, and so on.

Besides free play periods, we have in Soviet Russian crèches, *supervized occupational activities* called 'organized occupations'—clay modelling, music, drawing, story-telling, and so on.

The aims of labour education with young children are as follows:

- to develop habits of co-operative activity,
- to develop the desire for experimenting and for creativeness,
- to develop children's natural interests in machinery, and to teach them to handle the simplest tools (crayon, scissors, shovel),
- to teach children to respect the labour of adults,
- to give children an opportunity to observe the labour of adults and participate in it, according to their ability.

The elements of work the children have in the crèche should not surpass their strength nor



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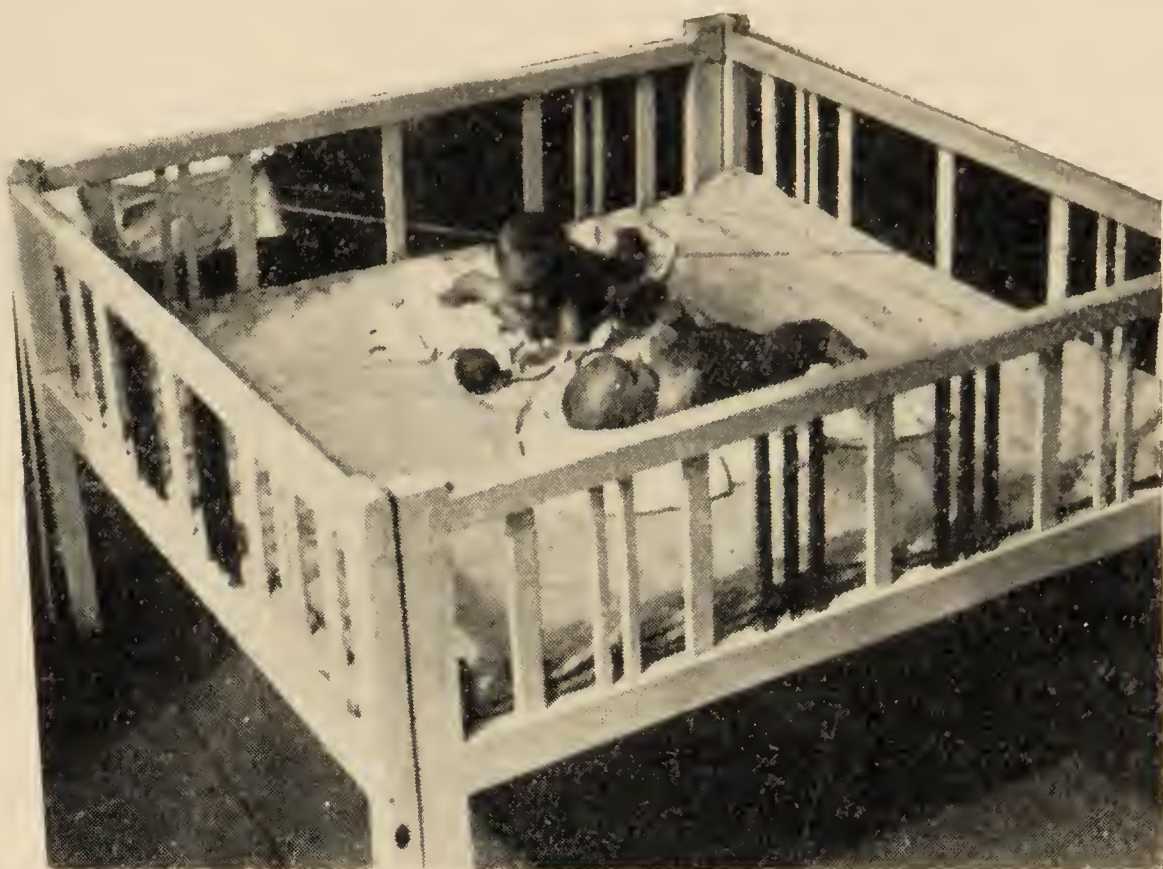
cause strain or boredom. The children wash their own toys and tools, they feed the pets, they help to water the flowers or to clear a path in the snow.

Children in the three-year-old group, and sometimes even in the group of two-year-olds, take it in turns to be 'on duty'. The baby on duty carries the dinner plates from the serving table to each child, or he fetches the bread. In other instances he helps to clear the table after dinner or to put the toys in their places after play is finished. Young children's work is not real work. It is not considered in terms of utility but only in terms of its educational value.

One of the basic principles of Soviet education is collectivism. 'The collective principle', says Krupskaja (the wife of Lenin), 'is both the point of departure and the final aim of every educational process. This principle runs through it like a red thread. Except through collective organization of the children, there is no social education. This principle is its base, its essence, its content.'

This collective education begins even with nurslings. With this purpose in view, two or three babies are systematically placed together in the pen, a raised enclosed platform with cushioned borders covered with oilcloth. The infants are put together several times during the day for a very short period, at the most suitable or convenient time, which is usually after their meals or following the rest hour. A nervous baby is placed in contact with a healthy, amiable one, a passive with an active child. As soon as one of the infants becomes tired he is removed from his companion. The good results of this plan are seen after a period of two or three months: slow children become more animated, while agitated ones grow calmer.

With the same aim in view, self-help and mutual help are greatly emphasized. Each child must become progressively independent in matters of dressing, bathing and lavatory



'Nurslings . . . together in a Pen.'

routine. A very little child is expected to be able to learn how to eat by himself. He is shown how to wash his own hands and face, to put on and take off his stockings and shoes, and so on.

Step by step the child is led from self-help to helping others, to working in and for his group. For example, even the smallest children are taught to tie each other's apron strings. The child wipes off the table, carries the cups and spoons to the sideboard. Through these social activities he feels himself a member of the group. He learns to take turns in the day's activities, to overcome obstacles, to be periodically 'on duty'.

Children receive also some political education. Young children know the names and portraits of Lenin, Stalin and other leaders of the working class. Contacts with pioneers stimulate in children a desire for good organization. Even young children take part in celebration of revolutionary anniversaries and festivities.

The problem of giving children suitable and varied sense impressions, of arousing and guiding their curiosity, of broadening their interest in their environment is of paramount importance.

This can be accomplished through increasing their acquaintance with home and community

life in the neighbourhood, with what people are doing, and by calling their attention to natural objects and phenomena. With this purpose in view we use excursions, trips, story-telling, pictures and picture-books, and especially children's first hand experiences.

Little three-year-olds are taken to observe infants lying in cribs or crawling in their pens. They are also taken to see the sport and games of older boys and girls, such as skating or playing football or tennis. Children's native interest in the daily work of adults is systematically encouraged. They are shown how the helper tidies the room or how the cook peels the potatoes. On their walks in the city they are encouraged to observe the work of the janitor, the taximan, or the street car conductor. During their summer stay in the country they have the opportunity to observe work on the land.

Autos, aeroplanes, trains, steamers and other modes of transport are called to their attention. Children are as a rule naturally interested in different tools and technical processes. This interest is encouraged. If there is a good water supply, children are sometimes allowed to learn how to turn faucets off and on. If electric bells and electric lamps are in the institution, the children are sometimes allowed to ring the bells or to switch the lights on and off.

The care of pets gives children some knowledge of animal life and needs. Playing with sand and nature materials acquaints them with the qualities and uses of inanimate nature.

Children's observations and first-hand experiences influence, of course, their language. We think that the poverty of a child's language is often the result of a colourless, drab life at home, with lack of vivid experiences and varied impressions. Wealth of experience is the real source of richness and variety of language.

The principles of nursery education are also the principles of kindergarten education. But the content of the work, the objectives certainly greatly differ.

We quite realize that efficient education cannot be limited to the hours of the child's stay in the institution. Therefore we carry on parent education, or as we call it, 'work with parents', in every crèche. It is not only necessary but even indispensable. The shortness of this article prevents me from describing it in any detail.

Those interested in learning more details about the work with parents and in general about nursery education in the Soviet Union will find them in my book *Nursery School and Parent Education in Soviet Russia*, written in co-operation with Professor Patty Smith Hill, and published in U.S.A. (Dutton) last autumn.

Notes on Pre-School Education in Zürich

Emmy C. Hürlimann

IN Zürich we have nothing quite like the nursery schools in England. The child's first school is called a Kindergarten, and kindergartens are available for children of all classes from 4 to 6 years of age. The children must have reached four by the end of April, when the new term begins. At the age of six they go on to school.

The Kindergartens are built and maintained by the town council, and the children pay no fees at all. Our town authorities realize the great importance of early education, as well as the necessity for all small children to grow

up in healthy surroundings, and they do their utmost to provide an adequate Kindergarten for every child. There are at present in Zürich more than 140 kindergartens, supported by the town council. All the children are examined and their health supervised by the official school doctor. Their teeth, too, are looked after early and can be treated by dentists, especially appointed for the school children. The town possesses special homes in the country and in the mountains, where kindergarten and school children who need it can be sent for six weeks and longer.

As our town council takes such pains to provide good institutions for small children, there is little need for private kindergartens. There are a few, especially frequented by children, whose mothers are glad to send them in the mornings, but wish to have them at home in the afternoons. Also there are some kindergartens supported by religious societies. All private kindergartens are inspected as the public ones are.

As the name 'Kindergarten' indicates, it should be a garden for children. The founder of the Kindergarten, Fredrich Fröebel, had recognized how the small child needs to be brought into close contact with nature, where body and soul can grow healthy and strong and all the child's capabilities and faculties are given a full chance to develop. Thus, in a garden, the small children should grow up as plants, watched and cared for by the gardener, the Kindergartnerin, who knows what each one needs.

In former days kindergartens were usually held in ordinary schoolrooms; in latter years, these rooms have been reconstructed so as to bring them into line with the needs of the young child. Our town authorities have for the last ten years built special kindergarten houses, where large windows let plenty of sun and fresh air into the rooms. The room leads directly into the garden, where there are benches, sand to dig in and a small pond in the playground, where the children can paddle about; also a special arrangement for climbing is put up. Of course there is a separate room for the children's out-of-door clothes and shoes, as well as toilets.

The children are at the Kindergarten

from 6—11 and 2—4, except on Wednesday and Saturday afternoons. The children whose mothers are away from home at work go before and after school time to a 'Tagesheim', where they get meals and are cared for in every way.

Each kindergarten with about 35 children is in the charge of one kindergarten teacher. We do not have to follow a strict time-table. We bring in changes in work and play, according to the time of the year, the weather and also the special desires of the children. Usually at the beginning of the day we collect the children in the 'cosy corner', which is appropriated for morning talks, telling stories, singing and quiet games. The material for the different occupations and the playthings are kept in cupboards and so disposed that the children can fetch it all themselves. In all the new kindergartens each child has a drawer to itself, where it keeps its own work. There are small tables, just for four children, but if the teacher wants to show something to several children at once, or work together with a little group of children, the tables can easily be pushed together. Large blackboards on one wall are the children's joy; there they can draw with coloured chalk. A small glass cupboard in another wall enables

us to keep a little show of various children's work. It is to many a child an encouragement to see the result of its endeavours put away safely for a time, and so that it can be seen. Dolls, skipping ropes, hoops and such toys have their place too in the kindergarten. We frequently take the children for walks, and we are happy if we are able to go to the lake or up in the woods.

As regards the parents' education, there is not very



'We are happy if we are able to go to the lake.'

much done through the kindergarten. Some kindergarten teachers have Mothers' or Parents' meetings; and in every kindergarten the parents are invited once or twice a year.

Thus they get to know a little about the doings in the kindergarten, and feel the spirit there, and this means a valuable link between the child's life at home and at school.

Points I had in Mind when Designing a Nursery School

A. K. Tasker, F.R.I.B.A.

ANURSERY School occupies a middle position between the home and Infants Welfare Centres on the one hand, and the Elementary Schools on the other.

It is really more a 'Nursery' than a school in the popular conception of the term, and the general regulations which apply to the latter, *i.e.* sizes and positions of desks, widths of gangways between desks, and the numerous other points which must be observed in an Elementary Council School under the jurisdiction of the Board of Education do not apply.

The first essential therefore is to bear in mind that the 'Scholars' are very young, from two to five years, that the instruction is simple and on the lines which one would expect in a good and well regulated home, and that personal hygiene is a very important item, that simple games play an important part, and that a certain portion of each day must be devoted to complete rest.

These functions of the building having been thoroughly grasped, it follows that vitally important factors are sunshine, light, fresh air, and ample space for outside activities sheltered from cold winds.

These must be very carefully considered when determining the position of the building on the site, and a very important point in this connection is to be sure of the direction of the prevailing winds.

Generally speaking the buildings should if possible face South, and their disposition on the site be such that sheltered spaces can be used outside in any wind.

The plan should be simple. Freedom of movement in every part of the building is essential.

Play Rooms

Playrooms should be arranged with as much light as possible on at least three sides, and planned so that they are not thrown into shadow by other portions of the buildings. They should be near the entrances, and must open directly on to the sleeping balconies.

Windows should be arranged to open so that there is an abundance of fresh air, even when those on one or more sides have to be closed on account of strong winds or driving rain.

Spaciousness and clear floor space to allow of free movement is necessary, and the only fixed furniture should be the cupboards against the walls.

Bathrooms and Dressing-rooms

Bathrooms and dressing-rooms should be planned near the playrooms and entrances. Avoid any arrangement whereby the children must travel a considerable distance to these rooms after entering the school.

The remarks regarding clear floor space apply equally to these rooms. Adequate natural light is required near the wash-basins and baths.

Drying Rooms

Provide drying rooms for children's wet clothes. The rooms should be heated *in the summer as well as the winter months*.

Staff Rooms

Staff rooms should be provided in situations which allow of easy supervision of corridors and playing gardens—and should have separate lavatory accommodation. Excepting perhaps in a very small school a separate room should be provided for the Superintendent. It is a necessity for interviews with parents.

Medical Room

Every school, whatever its size, should have a medical room, with separate lavatory accommodation, placed in a sunny position, as it can be used as a sick bay when required, especially if the school is not large enough to justify a separate sick bay.

Kitchen

The kitchen should be centrally placed to avoid long journeys to and from the playrooms with food and dishes. It should have a separate tradesmen's entrance quite distinct and away from the school entrances.

Abundance of natural light and ventilation, and adequate pantries and larders, all accessible without going out into passageways are most desirable.

Corridors

Where corridors are unavoidable, they should be very adequately lighted, and of ample width. The latter point is very important, bearing in mind that goods from the kitchen are taken along the corridors on trolleys to the playrooms, often by the children themselves, and therefore ample passing space is essential.

When the food is served to the trolleys through a hatch in the kitchen, the space in the corridor opposite the hatch should be widened to avoid congestion.

The latter remark also applies to the space in front of the bathrooms and dressing-rooms.

The corridor floors, and indeed the whole of the floors inside the building should be on one level. Steps inside should be avoided at all costs.

Large Toy Stores and Bed Stores

A store for beds, and another for large toys must be provided in connection with each playroom, preferably entering directly from the playrooms. The toy store is in addition to the cupboards previously referred to, which are for smaller articles. Both bed and toy stores should be lighted and ventilated.

Verandahs

As stated above, the verandahs should be entered directly from the playrooms. It is obvious that they should be in protected situations, and in some cases it may be necessary to provide a glazed end screen to protect them from the prevailing winds.

Playgrounds, etc.

With regard to the layout of the site around the school, that will necessarily be determined by the size, position, levels and other physical features. The following items however should be obtained wherever possible.

As large an area as possible of open space facing south and protected from the prevailing winds.

A paved area in a sheltered position with sand-pit.

The permanent fittings, such as see-saws, jungle gyms, chutes, etc., should be in a sheltered position.

If possible a considerable area should be turfed, and it is important that all garden paths should be laid with flags or other impervious material. Gravel or ash paths, especially the latter, are not suitable, and in wet and frosty weather become a nuisance.



A Modern Zürich Kindergarten.

Photograph lent by the Architect, A. H. Oeschger, Zürich.

Pram Sheds

It is most desirable that sheds be provided for the storage of prams in which the young children are taken to and from school by their parents. These sheds should if possible be reasonably near the entrance, and should be under supervision.

Other Buildings

Adequate provision should be made for the storage of toys which are only used outside, and for garden tools.

Boiler House

This is an important item which deserves more attention than it often receives.

Hot water is required in the school all the year round. The boiler house should therefore be of ample size, well lighted and ventilated, and easy of access from the kitchen, as in some cases the kitchen staff have to attend to the boilers in addition to their other duties.

The above notes make little or no reference to details of construction, these being somewhat outside the scope of this article. It will suffice to say here that everything should be as simple as

possible, and that elaboration should be studiously avoided.

The intention has been to give a very brief outline of the most important points to be considered in planning a Nursery School.

To those interested, the writer recommends a study of the admirable Pamphlet No. 17, entitled 'Nursery School Buildings and Equipment,' published by the Nursery School Association of Great Britain, 29 Tavistock Square, London, W.C.1, at the modest price of 4d.

Finally, it must be borne in mind that the Nursery School has not yet emerged from the experimental stage. While the general principles have been more or less established, details are being altered from time to time in the light of experience gained by those who actually work in the schools. The proverbial ounce of practice is in the case of the Nursery School decidedly worth more than the proverbial pound of theory.

To those who desire more intimate knowledge of the subject, the writer recommends an interview with a Superintendent versed in the running of a Nursery School and intimate with the details of its requirements.

He himself has obtained invaluable help and assistance in that way.

Book Reviews

The Freedom We Seek ed. Wyatt Rawson ; *New Education Fellowship, 1937.* 5/-.

To me, at all events, this is a new kind of conference report. Mr. Rawson has succeeded in giving the proceedings much more coherence than the discussions at most conferences show. Of course, some of the credit for this must go to those who planned the conference and to those who spoke there. Unfortunately, I was unable to be at Cheltenham ; but the report makes it real to me, and Professor Clarke says in his introduction that in this account, compact and unified as it is, there is no loss of accuracy or proportion.

The central theme of the conference was education in and for freedom. Naturally, those countries where freedom has ceased to exist are not represented. But what strikes me most is that the problems of freedom are tackled with no niggling criticism of other systems. Freedom and discipline are presented, not as alternative ways of life, but as complementary. The advocacy of free education has made definite progress in the last few years, and this progress is reflected here. Different speakers see the problems from different angles, and there is no straining after a forced consistency. All recognize that freedom is not to be found merely in the absence of discipline, and that it is the kind of discipline, rather than the amount, which makes one plan better than another. The old antithesis between individual and society gives place to a balance of forces within the personality itself ;

discipline, as well as the urge to liberation, has its roots there. The impact of the school, or of society, upon the personality makes for or against freedom in proportion as it helps forward or hinders the inner struggle towards harmony. Freedom is possible only in a free society ; but free institutions will not of themselves secure inner freedom.

The earlier chapters are concerned with the 'ways to freedom'—punishment, science, art, religion. The second part of the report deals with freedom and man's institutions : the family, the economic system, the State, international relationships. About half the report is a record of various educational experiments.

Those who love freedom often feel to-day that they are on the defensive. This book should help them to realize that freedom is very much alive. Incredulity and fear are poor weapons with which to fight repression. We are passing out of that phase, and out of the blind assertion of our own principles which went with it. In education, at all events, we are learning to look facts in the face. On the surface, the recognition of discipline and even punishment as ways to freedom seems like a return to older ways of thought and practice. But that barren ground has been fertilized by psychology, and the new crop is a plant of different growth. We see now that our problems arise from the nature of the mind itself. We are passing into a new phase of experiment. At such a time, an exchange of experiences is of special value. This report gives a vivid picture of what is happening in the world of

new education. We are not ready yet to restate our principles in terms which we can all accept. But the basic material is taking shape. A progressive movement cannot expect—or desire—finality. In times of rapid growth, it loses focus; later, it is possible once again to get the picture clear. The Cheltenham Conference was a step towards this clarification.

John H. Nicholson

Number in the Nursery and Infant School. By Evelyn E. Kenwick. (Kegan Paul. 10/6.) With a foreword by P. B. Ballard, M.A.

Child psychologists are impressing upon teachers the need to postpone formal work until the sixth year and to provide time for unorganized play and experiment.

It is, therefore, unfortunate that Miss Kenwick has introduced into a book with so many good ideas a chapter on 'Number in the Nursery School'. Of course, the Nursery School child discovers a great deal about mathematics in the course of his busy, active day, but it comes as part of self-chosen and undirected experiences. Not a tenth of the understanding of shopping, building, measuring and weighing which he gains through his own active efforts of play and enquiry, could possibly be communicated to him by Miss Kenwick's packets of pictures and shapes, 'paper' shops and cards of symbols. It is not even necessary, as this book advocates, to organize his make-believe play in order to give him mathematical information!

The rest of the book gives in detail and with generous illustrations, practical teaching and material dealing with the four rules, measurements, fractions and money. In each case, there are suggestions for concrete situations, material which are to provide the necessary experiences. These sometimes savour of the sugared pill and are created by the teacher for her own ends rather than being the outcome of child-interest and investigation. Teachers who feel the need to enliven the number work and to stimulate the interest of the children will welcome the numerous examples of individual occupations and games.

It is questionable whether the 'Story' sums are as useful. Problems which involve reading and the manipulation of figures are unsuitable for children. The Report of the Consultative Committee on Infant and Nursery Schools offer their suggestion on this matter in these words: 'We do not think that children in infant schools should be bothered with questions set in the form of problems, however simple may be the operations concerned when they are picked out from the wording of the questions. The only problems which a child should be expected to solve are those of his own construction.'

On the whole, the book suggests a rather advanced knowledge for the Infant School stage, especially in the light of the new edition of *The Suggestions for Teachers* published by the Board of Education.

E. R. Boyce

Hand Puppets and String Puppets. By Waldo S. Lanchester. **Dressed Soft Toys.** By Edith Moody. (Dryad Press, 2/6 each.)

The puppet book gives a very interesting and lucid account of how to make and manipulate glove and string puppets, and how to make the appropriate theatre for each. Written by an acknowledged expert, the directions and materials are simple and suitable for school children. The description of the preparation of the glove puppets, with their masks made from layers of tissue-paper stuck over plasticine moulds, compels one to go at once and try it out.

The toy book contains equally full and clear instructions for the making of the various soft toys—Mrs. Bear and Baby, Mrs. Pig, Larry Lamb and others—whose very attractive portraits adorn the book. These instructions include an exact inventory of the materials required for each, and a large sheet of patterns inserted in the back cover.

Both books are fully illustrated with diagrams showing details of construction, and with photographs of the finished articles.

J. W.

Puppetry and Puppet Plays by Arthur B. Allen. (Allman & Son Ltd. 6/-.)

This is a thoroughly practical book which puts the art of puppetry and the infinite recreational and educational interests of its practice within the reach of all. The work it contains is, moreover, graded which is of the greatest help to educationists, since the plays are within the reach of both Junior and Senior forms.

Quite correctly, the first experiments in puppetry are made in the form of folk-tales and ballads, since these will appeal readily to the child mind, and are in themselves the crystallization of human experience. The author has realized the dramatic value of reiteration, and throughout the book a ready appeal is made to the play instinct.

For Senior forms, the inclusion of 'The Golden Cock', a Nativity Play, 'St. George and the Dragon', 'Hansel and Grethel' are a good choice though one might have wished that the Nativity Play had remained a little closer in beauty and *naïveté* to its original.

C. de R.

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AUSTRALIA

The New South Wales Public School Teachers' Federation and the Board of Social Study and Training, Sydney, have joined the N.E.F.

AUSTRIA

The death on May 28th of Alfred Adler removes one of the trio of analytical psychologists whose names are world-famous. Dr. Adler was on a lecturing visit to Great Britain; he died suddenly, a few hours before he was to have delivered the last of a series of lectures at Aberdeen University. This is not the place to assess his services to psychology. The September-October issue of *The New Era* will contain such an appreciation by Dr. Furtmüller.

CANADA

Regional Conference

Details of the N.E.F. Conference held at Montreal early this Summer have not yet reached us. We hope to publish some in the next issue. Meanwhile we have heard from Dr. Carson Ryan that both the lectures and discussions were particularly vital and interesting and the whole conference an unusually successful one.

School Tour

We have had news of an interesting 'by-product' of the Cheltenham Conference. The Principal of a Canadian Girls' College, who attended the Conference, conceived the ambitious idea of bringing a party of her girls on a holiday visit to Great Britain. She made inquiries before returning home and now her plans are complete and this summer about a dozen Canadian girls will spend five weeks on this side of the Atlantic. Their school work this term is designed to prepare them to profit by their trip. From Southampton they will go by motor coach to Salisbury, Stonehenge, Winchester, and London. After ten days in London they will set out again and see Oxford, the Shakespeare country, part of Somerset and the Wye Valley, then go north to Shrewsbury, North Wales, Chester and Liverpool. From there they will cross to the Isle of Man, then fly to Scotland and visit Glasgow, the Kyles of Bute, the Western Highlands, Staffa and Iona, the Trossachs, St. Andrews and Edinburgh. Returning to England they will spend a few days in the Lake District and one more day in London, before crossing to Paris. Then home again from Cherbourg. We congratulate the school on its remarkable enterprise and the girls on their good fortune. Heads of other schools may be interested to know the cost. For the whole tour from Montreal back to Montreal the cost works out at about £100 a head.

DENMARK

The sixth International Montessori Congress will

be held at Copenhagen from August 1st to 10th, the theme being *Education for Peace*. Members of the N.E.F. who will take part include Lord Allen, of Hurtwood, and Dr. Elisabeth Rotten. Dr. Rotten will lecture on 'Hidden Forces in Human Nature' and lead a discussion on the problems of Peace Education.

GREAT BRITAIN

English Section

The future policy of the English Section was discussed at a small meeting held in London on May 29th. In accordance with our intention to co-ordinate and bring together enlightened ideas and practice from every sphere of educational work, the meeting was strikingly representative. In addition to the officials and staff of the N.E.F. there were present two University Professors, two Chief Inspectors from the Board of Education, two Directors of Education, two Heads of Training Colleges, a Child Psychologist, and Headmasters, Housemasters and Headmistresses of many different types of school—Public and Preparatory Schools, Co-educational Boarding Schools, State Secondary and Elementary Schools; also the B.B.C. Director of School Broadcasts and a member of the Voca-

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tional Guidance Staff of the National Institute of Industrial Psychology. Professor F. Clarke was in the Chair.

Plans for future activities were outlined and in the discussion which followed many valuable suggestions were made. The general trend of the discussion left no doubt as to the need for a more concerted drive for educational reform. This will be greatly hampered until public opinion, and in particular the teaching profession, is more alive to the problems involved. Techniques already applicable to the schools under existing conditions should be made more widely known, particularly among teachers under the State System. Local groups, representative in their membership of all that is best in the educational life of the district, should act as centres of interest and discussion. The Public and Preparatory Schools, where reform is necessarily slow, should be taken seriously and their problems more fully understood by members of progressive organisations.

Space does not admit of a detailed account of the activities suggested, but a programme of action will shortly be available to members.

English Summer School

Although dates have not been finally fixed, everything points to the holding of an English Section Summer School at Exeter during the first week of September.

Tours

The N.E.F. has arranged educational tours during July for the Swedish Samskollararinné-Förening and (in conjunction with the L.C.C.) for the Instytut Pedagogiczny, Katowice, Poland.

Montessori Society

Madame Montessori, who has of late turned her attention to the urgent problem of 'Education for Peace', spoke on that subject at Whitefield's Institute on May 22nd. The chair was taken by Dr. Pryn's Hopkins, who is a member of the Council of the English Section, N.E.F. The substance of her address is available in a pamphlet entitled *Peace and Education* (Montessori Society, 32 Brooke Street, E.C.1, price 6d.).

Readers are urged to apply to :—The Secretary, Montessori Training College, Rosslyn Hill, London, N.W.3, for particulars of the interesting course to be held at the College from August 3rd to 14th.

HOLLAND

Dutch Section

The membership of the Dutch Section is growing steadily and is now over 450. Several groups are actively working on special subjects, including Elementary Education, Manual Work, Biology, Mathematics, and Foreign Languages.

Bilthoven

We have received an interesting circular letter from Mr. Kees Boeke describing a project for making

the present Children's Workshop Community international. A conference at Easter discussed plans, the details of which are too long to be given here. Those who are interested in the project should write for further information to Mr. Boeke, Werkplaats Kindergemeenschap, Bilthoven.

INDIA

Professor U. S. Gheba, a member of the N.E.F. who was for some time a student in England and a constant attendant at our World Fellow Teas, has now started a Child Guidance Clinic at 6 Lady Hardinge Road, New Delhi. We wish him every success in a work which is badly needed in India.

NEW ZEALAND

Registrations for the N.E.F. Conference in New Zealand numbered 4,000 by the beginning of May.

NORWAY

We have received a most attractive account of a girls' camp and school for the promotion of international understanding which is held at Horten, Norway. Apart from the pleasures of sport and a delightful holiday, the camp introduces its guests to Norway and its culture and provides opportunities of studying Norwegian, French, English, and German. Further information from Miss Hansen, Camp Eiken, Horten, Norway.

PALESTINE

The Society for Progressive Education, Jerusalem, has joined the N.E.F.

U.S.A.

Conference

A highly successful conference was held by the South-Eastern Division of the P.E.A. at Johnson City, Tennessee, on March 4th-6th. Among the interesting subjects of discussion were various approaches to the choice of school subject matter, the advantages and disadvantages of basing school work on local resources, and the problems of pupil responsibility.

Radio Education

Through a foundation grant the P.E.A. has been able to engage a radio consultant, who is exploring the materials and activities of the Association with a view to determining in what ways it can best influence radio education.

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What the Local Education Authorities may expect from the Board of Education

H. G. Stead

Chief Education Officer, Chesterfield
Author of 'Full Stature'

I HAVE been invited to discuss two questions. What the Local Education Authorities want from the Board of Education that they are not now getting and what they don't want that they are getting. At the outset it is necessary to point out a common misconception. The Board of Education is not the Government. It has to work within the framework of the existing law. One example will illustrate this point. Most progressive authorities would like a universal school-leaving age of sixteen. But the Board cannot satisfy this desire : only the Government could do that. It would be grossly unfair to the Board to demand from it things which can only be given by the Government. And what one would ask from the Government depends in the last resort upon one's political philosophy, and here one treads on dangerous ground.

Similarly, Local Authorities can only operate within the existing law. They may most earnestly desire changes in this law, but once again this involves political action. They may stimulate thought and so bring about a demand for changes in the law. In this country it is often the case that demands from the periphery result in government action.

This limits the scope of an article such as this. I could refer to many things (such as a lengthened school life for all children) if I had to discuss what Authorities desire from the Government. But in limiting my remarks to what we desire from the Board the field open is a restricted one.

Again, Authorities vary in their desires. Some would desire to be left severely alone and to be not stimulated by the Board to action. Some would desire to be left alone for a worthier reason—that their activities should be more spontaneous and more expressive of local desires. Some prefer guidance on minute points ; others prefer more freedom.

It should be placed on record that the Board is no longer the 'bogey' of Education Authorities. From its nature it has to take up what may be termed a 'half-way' position. It has to stimulate and goad the backward and reluctant authorities ; it has to suggest caution to the more progressive ones. But those who see in the Board the enemy of all educational progress are very wide of the mark. Experimental work, based on well-thought-out principles, is encouraged ; the Board's inspectors, speaking generally, are stimulating in their criticisms, and helpful in their suggestions. The literature issued by the Board—one need only mention the last issue of the Suggestions to Teachers and the pamphlet on Backward Children—is modern in its outlook and progressive in its suggestions. A progressive authority may have some 'grouses' but comparatively few real causes for complaint.

I should place first in importance amongst those things which we require from the Board an enquiry into the whole question of the training of teachers. This is vital. Large numbers of up-to-date schools have been erected and much admirable equipment provided. But these are useless unless teachers can be found who can use these physical adjuncts of education with imagination. The change in methods, which is necessary if even the Board's own suggestions are to be put into force, demands teachers characterized by intellectual honesty, courage, and an experimental outlook. And this type of teacher is not available, generally speaking. The specialization of studies results in a narrow view—and leads to a conception of the curriculum as a number of severely isolated 'subjects'.

There is no *width* of culture—no background against which experience can be valued. I do not blame the Colleges and Universities so much as the whole system which has grown

up. This needs recasting to make it fit modern needs and only the Board can take the first steps. Local Authorities are not blameless in the matter. Far too often the career of the would-be teacher is a period at the local Secondary School, followed by a time at the nearest College or University and then a return to work in the 'home' area. The teaching profession is becoming largely immobile. Young people almost demand a post in their own town or area; promotion is too often promotion within the area. All this results in an outlook from which all initiative and adventure is removed. It is not the outlook needed in the teachers of a country which is one of the remaining strongholds of democracy. A full enquiry into the problems of training and employment of teachers would be my first demand from the Board.

Secondly, there is need for a uniform system of regulations. The Hadow Report stressed the point that the education of *all* children beyond eleven plus was, in effect, some form of secondary education, wherever it was given. And the Board and Local Authorities are supposed to be engaged on the task of implementing the Hadow Report. Yet the majority of schools for children of eleven plus remain under the Elementary Regulations, with differences of staffing, size of classes, standards of equipment, and so on. Not until the regulations governing all the schools are the same can the task in hand be accomplished in reality. It is a farce to talk about the various types of education provided for children of eleven plus being all secondary so long as the regulations differentiate between them.

A third important demand of the Local Authorities is that there should be an enquiry into the

system under which grants are paid, with a view to it being simplified and made more equitable to all concerned. The authorities have to provide places, and equipment, for the number of scholars on the books—the Board pays grant on the average attendance. This means that the authority may lose grant through causes entirely outside its control. An epidemic may considerably reduce the average attendance. It is true that when the attendance falls below 60 per cent. on account of an epidemic, any week's attendances in which this occurs need not be counted. But the authority has to provide 100 per cent. places and is never paid grant on many above 92 per cent. of these, and may only receive grant on 75 per cent. Yet the teachers have to be paid and all other facilities provided.

These desires are closely bound up with the whole question of educational areas. The divided control which exists in the areas of Part III Authorities makes the development of a complete system of education difficult. There may be delegation of powers and there may be co-operation, but these are only

substitutes for unified control. There would be much more elasticity of organization if all the educational services within any area were under one authority. But this is perhaps more a matter for the Government than for the Board. It is desirable, however, that the question of what constitutes a suitable area as a unit of educational administration should be investigated and some attempt made to replace the present medley of authorities by some more rational system.

The Board has recently suggested an extension of nursery school provision. It would strengthen the case for this if it were made clear that the reason for this provision is

Dr. Stead says :

1. The Board should institute an enquiry into the whole question of teacher training. Its own suggestions require a type of teacher not generally available.

2. A uniform system of regulations for all schools dealing with senior children is needed.

3. There should be an enquiry into the system of grants.

4. The question of what constitutes a suitable area as a unit of educational administration should be investigated, with a view to replacing the present medley of authorities.

5. The Board should give unequivocal recognition to the educational value of Nursery Schools, which are at present regarded as mere social necessities in poor areas.

6. The Board would help authorities if it did not insist so rigidly on staffing ratios.

7. The Board should make less rigid its regulations regarding the provision of meals and maintenance grants.

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educational and not social. There is still prevalent an idea that it is only necessary in areas where housing facilities are poor and that elsewhere it is not needed. It is probably true that the single child of middle class parents needs the discipline of the good nursery school even more than the child of larger families. The Board could remove the stigma that these are schools for poor areas by an *unequivocal* statement of their *educational value*. The past history of Elementary Schools and the evils which arose (and still persist) from the view that they were 'schools for the children of the deserving poor', should indicate the necessity for stressing their function as an integral part of the whole educational system.

These, then, are the things most Education Authorities require—an enquiry into the training and employment of teachers, uniform regulations for all schools dealing with senior children, an enquiry into the system of grants, and a recognition of the educational advantages of nursery schools. Many authorities would

like to add to these things an active encouragement of psychological work amongst children. This is coming, but slowly.

Turning to the second question—what are the authorities getting that they don't require? Perhaps in the first place, a too rigid insistence on staffing ratios. The staffing of any school is an extremely delicate matter. It involves a number of factors, some physical, many psychological. The number of children, the number of 'teaching spaces', the nature of the work done, the methods used, the personalities of both Heads and Assistants—all have to receive consideration. No uniform 'scale' can be devised to meet every case. Each presents individual problems and needs an individual solution. It is to be hoped that the Board will not unduly interfere with authorities in this matter. The coming fall in the school population should be used to reduce the size of classes and to make possible the adoption of more individual methods. If fewer children are to carry the burden of maintaining a democratic civilization, they will need all the individual attention they can be given.

Another point to which the Board might direct its attention is the possibility of making less rigid its regulations regarding the provision of meals and the giving of maintenance grants. This implies a wider connotation of the term 'education'. Although the criterion is not too rigidly insisted upon, it seems wrong that an authority should be unable to provide meals until such time as the child is unable to profit fully from its education by reason of lack of them. It would seem to be wiser to prevent this state from arising. Again, the clauses of the Education Act under which maintenance allowances are payable are rendered inoperative by the administrative action of the Board.

But on the whole the Board is prepared to give sympathetic consideration to the requests of the Local Authority and it would be ungenerous of authorities not to pay a tribute to the Board's attitude. There is little or no carping criticism and restrictions these days and the old formal inspections have largely gone, to be replaced by suggestions and frank discussion of difficulties. The Board has a difficult part to play and on the whole plays it with marked success.

What the Board of Education may Expect of the Local Education Authority

F. H. Spencer

Late Chief Inspector (Education) to the London County Council and formerly H.M. Divisional Inspector of Schools

I ALMOST wish that the subject proposed to me had run 'What the Board of Education ought to expect from the Local Authorities', rather than what it may expect. In writing, however, of what it *may* expect, I am entitled to assume that the Board will maintain a positive and progressive attitude to its work, and that the President of the Board will be ready to fight the Treasury on the important issue of money.

In fact it will be well at the outset to deal with the question of expenditure. It is of course a permanent platitude that enlightenment in education is not necessarily a function of expenditure. If every teacher in every school and college of every kind under the control of the Board suddenly became five per cent. more disposed to exercise a practised intelligence, or rose to a plane of æsthetic and moral discernment five per cent. higher than that now occupied, a considerable rise in the long-run effectiveness of popular education would take place at no increased cost. It is difficult, however, to imagine this increase in the 'subjective' qualities of the men and women who teach, without postulating the aid of such ancillaries as more and better teachers' classes, more and better books, and more and better equipment. So that an improvement caused principally by the internal

conversion or readjustment of the teacher's mind and soul can hardly be expected to happen without some expenditure. In fact, therefore, every one connected with education who has dismissed humbug from his mind or is without it, knows perfectly well that progress of any considerable dimensions is impossible without increasing expenditure. We may argue that the progress is not worth the expenditure, or that the expenditure should be postponed, but without hypocrisy we cannot maintain that sensible progress is possible without expenditure.

For instance, if we begin with that branch of popular education which quantitatively is ten times as important as all the rest combined, we know that one thing that is required in elementary education is a great and generous change in its material conditions. Elsewhere I have proved in detail, by the method of sample, that at least three-quarters of the Elementary School premises in this country are, according to present day standards, irredeemably out of date. Whilst we all know that slow improvement is in process, we also know that at its present rate it will be at least 40 years before we can say that the schools and school curtilages are universally efficient for the work to be done within their bounds.

The Board of Education therefore may in the first

Dr. Spencer says that the Board may expect of the L.E.A. :

1. Plans for new buildings, for more generous staffing in elementary schools, and for restoring the number of students in training colleges.

2. 'Reorganization', where this has not been carried out.

3. Plans for the adequate equipment of senior and secondary schools.

4. The encouragement of modern methods of teaching, together with facilities for teachers to attend courses ; co-operation in making examinations the servants instead of the masters.

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place reasonably expect the Local Authorities to send up plans for the comprehensive reform of their Elementary School premises within the next five or at latest ten years, in the confident hope that the Board, whose officers, especially its outdoors officers, know the facts, will support and sanction this wise expenditure and contribute pound for pound to its total cost. This, I expect, will mean a fight with the Treasury and probably with a large and powerful section of the Cabinet. Looked at, however, in the dry light of the philosopher the expenditure is by no means formidable. The schools could be put right for an expenditure let us say of £100 millions. The annual charge for this would be little if any more than £4 millions a year. What is asked for is a mere tithe of the capital expenditure on cinemas which bemuse the people's minds, or cars with which we kill or wound their bodies to the extent of 7,000 killed and 60,000 wounded every year. The annual capital expenditure on railways greatly exceeds the paltry annual sum which would provide a reasonable environment in which five millions of children could work and rest five days a week for five hours a day and 40 weeks a year for ten critical years of their lives. So that the Board will be well justified in expecting the Local Authorities to supply plans for new schools at such a rate that all may be decent and suitable at the very latest by 1947; and that, surely, is late enough.

Still considering the Elementary School, the Board may in the second place expect the assistance of the Local Authorities in diminishing the size of classes. For classes even of 40—and there are still *thousands* of classes of 50 and over—are in any reasonable view too large. How many classes at Winchester, Rugby, Roedean, or St. Andrews exceed 30? And these are for children coming as a rule from cultured or, at lowest, amenable homes, well fed, clothed, sheltered and exercised. Yet we expect the infants' and the juniors' teacher in the slum to teach 44 children, and we slap our backs with self-adulation when we get the classes in the senior school down to 40.

Of course, arithmetic can be produced to show that there are areas where the average

number in a class is *below* 40. But averages mislead no informed person. In this instance they result from the small classes in rural schools where there are a few more children than can be piled on to a single teacher, or from schools (usually small ones) where a small class has to be fitted to a small room. No one doubts that the normal class, which is what really matters, is 40 or more.

We can use simple arithmetic, too, and point out that this means, in the normal lesson, about one minute per pupil. And yet we talk of individual work under supervision. Certainly the Board may expect from the Local Authorities plans for the more generous staffing of Elementary Schools. On the merits there is no reason why the number of pupils per teacher should be larger in schools for the poor than in schools for the relatively rich. If there is such a reason the Board will naturally expect the Local Authorities to produce it; and it will make interesting reading.

Arising from this the Board will naturally expect proposals from the Local Authorities and the great Voluntary Societies to restore the number of students in training colleges to their former dimensions, and to ensure sufficient teachers for the smaller classes which are so desirable. Any authority which proposes the maintenance of staffing rules or present establishment of teachers will be frowned upon in the politely icy and effective manner of the Board's typical frowns.

Again, the Board will urge certain authorities which have made little progress in 'reorganization' to get rapidly to work, and will expect proposals to this end. In any schemes, too, presented or already sanctioned, the Board will expect the senior schools so to be housed as to be effective for their purpose. And it follows that the Board will expect each senior school to be equipped adequately with practical rooms, with a gymnasium or other adequate physical exercise room, with an ample playing field or fields. It will not reject a swimming bath, and, in these days it will encourage proposals from the L.E.A. to include wireless and cinema equipment. For the Board well knows that these modern material resources, though they can be but ancillaries to teaching, are in these present times necessary ancillaries.

It will also expect adequate cloak-room accommodation for teachers and pupils, so that in future every coat brought to the school wet at 9 a.m. will leave properly and warmed and dried at 12. Teachers are too civilized to be otherwise provided for, and the diminishing number of children too precious to justify risks.

The Board may also legitimately expect the Local Authority and its officers to do all they can to encourage enlightened modern methods of teaching. To this end, members of the authority will read the excellent pamphlets circulated by the Board, which is fully aware that its pamphlets excel its policy. To this end the Board, again with great confidence, will expect the authority to provide a school library, and a generous supply of all sorts and sizes of books, maps, pictures, and other materials for study. For the Board, like the authorities, is fully aware how little can be taught and how much can be learned. There can be no such thing as permanent knowledge unless it is knowledge absorbed by the effort, and usually the pleasant effort, of the pupil; that effort cannot be produced save by interest, and the interest in turn, though often inspired by the teacher, is commonly aroused by an ample supply of accessible material for study, material which enlists interest and makes assimilation possible.

The Board knows all this. And its worst enemy (if indeed there is an enemy) will admit that, through courses and classes for teachers which it either administers or aids, it does a great work in spreading the knowledge of enlightened methods and accurate knowledge among the qualified teachers of the country. The Board therefore will expect the authorities to encourage teachers to attend such classes or courses, residentially if possible, by generous financial assistance, and where necessary, by reasonable leave of absence from school. For, of all people, teachers, whose daily companionship must necessarily be with children, need refreshment of soul and stimulus of mind, unless their lives are to become unfittingly drab. The Board has had a principal hand in producing an increasingly cultured and interested type of teacher, who often serves courageously and self-effacingly in the slums

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of towns, or in rural places, which, if often beautiful, too seldom provide the society and intercourse without which the edge of interest must wear down. So that all authorities will follow the example of the Board in doing all that is right and reasonable to enable the teacher to keep himself, perhaps especially herself, intellectually and æsthetically sensitive.

Many other of the Board's proper expectations about Elementary Schools and those vital people who teach in them could be enumerated. But the business of popular education is concerned with at least three more 'parts', Secondary, Technical, and 'Special' education, if we include under the last term those matters which are the particular concern of the Board's Medical Branch and those working in touch with it. One sentence more is required before we leave the largest section of the work of education. It is hardly true, we hope, that the Board, long accused of making Technical education the Cinderella of the family, is now engaged in giving it undue prominence. I was recently told by a local education officer that his authority sent up plans for three

schools: an Elementary school to replace an old building, a reconstructed Secondary School and a new Technical. He alleged that a reply was received to the effect that the Elementary School (or a new building for it) was unnecessary and, therefore, extravagant; that the Secondary School, though desirable, could wait; but why were the plans for the Technical School without a swimming bath? I doubt the truth of this statement, indeed I can hardly believe that it is even *ben trovato*. At any rate the Board is now in earnest on a positive policy and we can proceed.

On the material side of Secondary Education the Board can expect the co-operation of the L.E.A. in considerable improvements. Some Secondary Schools are still without convenient and conveniently-situated playing fields. In many places, with a little judicious expenditure these can be provided. Where schools are of old foundations (absolutely or relatively) and occupy crowded urban sites, there are two solutions in which the Board confidently anticipates the co-operation of the authorities, and is very willing to pay half the cost. Either a new school may be erected on a suitable site where space is available, or playing fields may be provided and suitable transport used. But the Board will no longer tolerate the kind of case which I saw a few weeks ago: a Secondary School some 30 years old on the border of a smallish town but with no real facilities at all for games.

The Board will also expect the authorities to abandon the practice of putting laboratories and other special rooms on the accommodation, and to see that the classroom accommodation is such that each form has its own form room. For the very idea of forms and form masters and mistresses implies a spiritual home for each form.

Another practice which the Board now feels it has tolerated too long is the attempt to make two rooms serve the three purposes of gymnasium, dining room, and hall. Some big authorities, among them the greatest, have followed this practice. This means either that the gymnasium is not fitted with proper wall apparatus or other permanent appliances, or that the hall is desecrated by the existence of these things within it. It also involves all the

inconvenience of clearing gymnasiums for dinners or dining rooms for gymnasiums. Such practices are entirely unknown in any comparable places in the whole North American Continent.

On the intellectual side the Board has already criticized emphatically the undue importance placed upon the first school examination, and, in some instances (London is a stiff-necked, an indurated exception) has successfully induced the Universities to dissociate matriculation from that examination; so that children of 13 to 15 can no longer say they have qualified for entrance to a University, though they still await a paper (or parchment) certificate as evidence. The Board expects authorities to co-operate in securing that the school examinations shall become the servants not the masters of the schools. The Secondary Schools must remain the homes of sound and accurate learning and the best brains in them must be extended and exercised. But this can be done without any attempt to put all pupils through the same examination tests, which if fitting for the middle majority, must *ipso facto* be unsuited to the clever and to the stupid few. For no school can be a good school without an academic bottom as well as a top.

Of technical education and the services administered by the Board's Technical Branch not much need be written. Not that we do not realize the great importance of these matters, but that the policy of the Board in this respect is well known. The Board will expect co-operation among the authorities in suitable economic areas, so that no young men or women may be beyond easy reach of the kind of instruction, higher and lower, which will enable them to fit themselves for such posts in industry and commerce as their capacities justify. This policy is so obviously sensible that, though there is much leeway to be made up, the Board feels confident of the vigorous and intelligent assistance of the authorities. They will also co-operate in securing in their localities time off daily toil for apprentices (boys and girls) and others so that their education may be carried on in reasonable hours.

The Board has it on its conscience (for a

Department has a conscience, and, strange as it may seem, a heart as well as an intellect) that the Continuation School classes of the Fisher Act of 1918 have never been implemented. It has not yet determined to purge itself of this sin. But its conversion and the corresponding action may not be far off: for the Board contemplates with some dismay the difference there might have been in the physical and the moral condition of our constantly diminishing youth had nearly twenty years of universal day continuation school education existed.

Of the Medical and Special Services the Board is proud. For in the last generation a great work has been done. But there are two glaring omissions, in the repair of which the Board expects the help of the authorities. Over a large part of the country the provision for mentally and physically defective children is inadequate or non-existent. This must be put right, and rapidly. The authorities, too, know as well as the Board that for the country as a whole Nursery School provision is sadly and scandalously lacking. In London, where say from 400 to 500 such schools are necessary, there are about a dozen Nursery Schools. Whilst there are over 30,000 Elementary Schools in the country, and therefore, say 8,000 or 9,000 Infant Schools, there are fewer than 200 Nursery Schools. If adequate provision were made, there would be almost as many Nursery Schools as Infant Schools. The deficiency is alarming, for, in the broadest meaning of the term, the nurture of children, whose numbers will be reduced by a million in the next ten years, is a vital national interest.

[These are, of course, not official pronouncements. Dr. Spencer, who writes from the Board's point of view, is no longer a member of it. It will be readily understood that no present member of the Board could undertake to voice its expectations. The relation between the Board and the L.E.A.'s is fluid and in many cases extremely good, and no useful purpose would be served by crystallizing the position in words.—Ed.]

What the Schools Expect of the Training Colleges

F. A. Cavenagh

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THE above is the title that was given me, but it would not be an inspiring one to follow. For what the schools (or at any rate, many of them) expect is a very different product from what the Training Colleges hope to supply. Far too often the demand is for a competent technician, one who knows the tricks of the classroom, who can so predigest his instruction that examination successes are assured, who is 'a good disciplinarian' (a phrase which by traditional misuse means one who keeps order), and who will do what he is told without reasoning why. Now it is certainly desirable that the young teacher should possess all these qualities—except the habits of spoon-feeding and blind obedience; but to regard their acquisition as the sum-total of a training course is disastrous to the profession of teaching.

There is no single ideal course of training: every course must reflect the personality and experience of those responsible for it. Nor is it likely that any college is satisfied with the course that it provides. There has indeed of late been considerable heart-searching within the colleges, in addition to constant criticism from without. (Incidentally, it will be found that the reform of educational institutions usually proceeds from within, although outside critics may enjoy greater publicity.) It will therefore be well to look at some of the failings that the training colleges themselves recognize. I use the term 'training colleges', as the Board of Education does, to include both University Training Departments and the Two-year Colleges; though, as my own experience is confined to the former, what I have to say will refer mainly to them.

1. The four-year grant system, by which students study for a degree for three years and take their professional training in the fourth, has its merits. But it has the disadvantage

that young people at about 17 often do not know what their real vocation is, and many subsequently find out; or, again, they may prove quite unsuitable for teaching. It is possible that the method of awarding grants may be changed so as to avoid these difficulties. The larger question whether the training of teachers ought to be subsidized by public money cannot be discussed in this short article.

2. A more serious drawback is that the actual course of training occupies too short a time—for an academic year means about eight months. Into that meagre time must be crowded a reasonable amount of practice (the Board lays down a minimum of 60 days to be spent in schools), and the considerable and varied work comprised under theory of education. A word may here be introduced about the vexed relations between theory and practice. Many heads of schools regard theory as of little value, and urge that it should be cut down to the advantage of additional practice. My own view, which can here be stated only briefly and dogmatically, is that such a policy is reactionary and short-sighted. Theory and practice, it is true, cannot (or should not) be regarded apart; yet the fact remains that theoretical studies are very different from much classroom practice of to-day. Merely to accustom students to school-work is to perpetuate the habits of the present or the past: surely the training college should have a forward vision, and seek to train its students to be adaptable to changing conditions. (Examples are hardly necessary; but the changes envisaged by the Hadow reorganization, and the slowness of the schools in responding, will serve as the most obvious.) Further, to put it bluntly, students have the rest of their lives to improve in teaching; but unless they gain at the training college a reasonable knowledge of

education principles, and above all unless they form a habit of thinking critically not only about their own work but also about wider educational problems, most of them will never become more than journeymen. After all, amongst these students are the future heads of schools and directors of education (except, of course, those divinely endowed persons who enter the profession without any training at all); even if they apparently require little theory for teaching Latin to the Lower Fourth there is no saying what they may need in ten or fifteen years' time. For it cannot be too often or too emphatically stated that the real results of training are not manifest until after several years' experience. To expect a finished product at the end of the training period is folly, and to aim at such a product would be to destroy the value of the course.

3. One effect of the crowded curriculum of the training year is that often much of the work is unassimilated. The average young graduate (to use a loose but convenient term) is woefully uneducated. He knows a certain amount about the subjects he has studied, but little else; and even the knowledge that he has gained is largely forgotten once the degree examination is over. The one skill he has really mastered is that of passing examinations, and this pernicious habit of study he carries over to his training year. Diploma papers, by their nature, cannot differ in their essentials from year to year, so that the candidates, rendered unscrupulous by sitting for examinations from the age of 16, can readily acquire the tricks for getting through. I admit that these remarks imply a condemnation of the Diploma examination, and there is a movement towards substituting for it a careful record of the student's work during the year; but in practice such a method of assessment is harder to work than one

might think. Certainly the postgraduate department, getting its students right at the end of their 'education', sees more clearly than any other the evils of the examination system. To repeat, students have firmly established the habit of regarding any subject as something to be got up, passed, and then discarded. Unfortunately, they often gain the impression in their practising schools that theory doesn't matter: experienced teachers tell them how they in their day hoodwinked the examiners—and so the bad process goes on. Is it surprising that knowledge thus acquired proves of little value? To that extent I can sympathize with the strictures of headmasters, especially when to ignorance a student adds conceit. But it is only fair to say that I have, for the sake of brevity, somewhat exaggerated. Luckily, one finds every year a number of able students who take the course seriously and who benefit in proportion.

What one hopes above everything else is that students during this year of training shall *think*; but as the course is usually organized they have too many and unrelated subjects to learn. For most students psychology is an entirely new pursuit; others have never approached any form of philosophy. Graduates in Science find history difficult, and they have probably not written an essay since they left school. It is difficult to teach together (as in practice one must) students with such varying equipment and ability. Much can be done by some sort of tutorial system; and it would be well to differentiate the course according to the individual's interests and the type of work he will probably (more must be said on this point) take up. To illustrate, the London University Teachers' Diploma requires all candidates to take papers in Principles of Education, Elementary Psychology and Hygiene, Special Method, and the

Professor Cavenagh says :

1. The present four-year grant system has the disadvantage that it recruits young people for training before they know what their real vocation is.

2. The actual time of training is too short for the crowded course of theoretical work and practice. Many heads of schools regard as of little value the theoretical work; but if teachers are to have a forward vision, they must have thought critically about wider educational problems.

3. Lack of time leads to the rapid acquisition of unassimilated knowledge for examination purposes.

4. The training colleges are hampered by the uncertainty of the kinds of appointment which will be open to their students.

English Educational System; they further offer either History of Education, Comparative Education, or more advanced Psychology. Plainly that is too much for one year—if the work is to be done thoroughly. It is difficult to see what can be dropped; and yet no more than a beginning can be made in any of these subjects: in particular, far more study of Psychology is required before a student can use his knowledge effectively. As so often in planning educational courses, one finds the dilemma that both a general knowledge and specialization are desirable.

Ideally, the solution would be to extend the course of professional training to two years. By that means there would be time for quiet thought, for more advanced study, and for a longer period of practice. But, as things are, the suggestion is impracticable; but some compromise may be possible, by which a diploma is awarded provisionally after one year, and confirmed after (say) one or two years of experience and further study; or, again, a Higher Diploma might be awarded to those sufficiently interested to pursue the study of education. As it is, an increasing number take the London M.A. (or Ph.D.) in Education, though some appear to be degree-hunting rather than satisfying a thirst for knowledge. Whatever reforms one made in the training system (and some reform seems imminent) it is vital that the theoretical side should not be whittled down through a mistaken idea that practical efficiency will thereby be increased. The course is now too full—and, in passing, it may be noted that the Two-Year Colleges are pressing for a three-year course; but the most hopeful line of alleviation would probably be to train students more specifically for some particular type of school work.

4. But here we come up against another weakness, and one fully recognized by the colleges. It is that a student's future appointment cannot with any certainty be predicted. Nor can one gather what the schools really want. Of recent years we have heard that honours graduates are too one-sided and that more men and women with good general (*i.e.* pass) degrees are required. Many students were accordingly advised to read for pass

degrees, only to find that, when they came to apply for secondary appointments, honours graduates were almost always preferred. And nowadays even the honours graduate cannot count on a secondary post; he may have to teach subjects that he knows little about, and entirely waste those that he has spent years in studying. Few intelligent people would now dare to call elementary school work 'inferior', yet it is inferior in salary, in academic interest, and (whatever may be said) in status. And although all teaching is essentially the same, yet there is considerable difference in detail between different types of school—especially between teaching one (and another related) subject and being expected to take on anything that comes. There should be corresponding differences in training. But how can one train a student adequately if there is no means of knowing what he will be expected to do? Here again I am in a way exaggerating, for many students find suitable posts; on the other hand, many do not. Some connection between demand and supply is plainly needed; though I cannot suggest how schools could say some four years in advance what their needs will be. But something at least could be done to make the annual numbers more uniform. Owing to changes in government policy, the Board had first to increase suddenly, and then to cut down the supply of teachers. The consequent unemployment has frightened people off, so that now many colleges cannot fill their quota of places; the result will doubtless be a shortage of teachers in another three years' time, and a further hasty attempt at recruiting. Planning has its dangers, but in this instance they would be better than the present chaos.

Such are the chief faults of the training colleges. There are others which will occur to readers; but in a short article I have chosen the most outstanding.

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What the Nursery School* expects of the Infants School

E. R. Boyce

Sometime headmistress of the Stepney Infant School

The Child at the Beginning of the Nursery School Period

THE good Nursery School provides an environment in which the normal development of the child can proceed with the minimum interruption and upset. Space, toys, companions, and wise, understanding adults all play their part during one of the most difficult growing periods of life. These early years are crowded with new experiences to which the child has constantly to adjust. His emotional development is rapid and confusing, and involves chaotic states over which he has, as yet, little control, and which express themselves in outbursts of jealousy, fierce loves and hates, anger and rivalry. While at the Nursery School, he develops considerable physical skill which needs plenty of outlet. He often overestimates his powers and the frustration of his efforts results in temper storms and tantrums. Adults, however kind, constantly present problems by their behaviour and conversation, and the child, who cannot yet find support in companionships of his own age, is left worried and puzzled. Although he is quickly accumulating his vocabulary, words, too, are confusing and give rise to anxieties and fears. He begins to explore, he wants to touch everything and his curiosity must be satisfied.

The Child at the End of the Nursery School Period

By the age of five, the normal child has gained considerable confidence and has settled down to comparative stability. He knows a great deal more about his immediate environment, and his world has gradually become organized. He is still extremely active and very curious, and delights in exploration and

experimentation. He still thinks and works out problems through experience but he can already reason verbally about things which concern him closely. Fluency of speech and vocabulary have made great strides and he is a persistent questioner and plays with words and phrases as he does with materials.

At this age, the child is just discovering the delight and advantages of companionship and usually makes his first social contacts for play purposes. He still finds assurance in the friendliness of adults but other children begin to take an important place. In the Nursery School, these children are the 'seniors' and undertake responsibilities for their group and are reliable and proud helpers of the younger ones. They have learned to play happily with a few friends and some are already leaders and originators of games and activities.

Pride of independence is seen in the way they manage their own affairs, choose their own playthings and clean away their mess. A great deal of their play is still make-believe although they also make bold constructions and destructions. They love rhymes and stories and thoroughly enjoy the group activities associated with the music period.

The Nursery School and Growth

After two or three years of Nursery School life, most children are sturdy and healthy and have acquired a number of useful physical habits.

The technique of a good Nursery School is planned to give every possible help to this development. No one can bring the child through this period of growth; it is a case of maturation, but the degree of difficulty and disturbance depends a great deal on the environment and on the reaction of adults to the needs and difficulties of the child.

* N.B.—In this Article Nursery Classes are identified with Nursery Schools.

The harmonizing and calming effects of open air, sunshine, rest, suitable food and physical care, have done much to provide the environment where progress can be smooth. More important still, are the long periods which are reserved for undirected play with as few restrictions as possible. Satisfactory development at this stage is largely through play, with its social opportunities and the provision of materials for exploration and experiment. For, apart from the precautions which make for safety and happiness, the child is free to move about and to play with any toys and materials in the way which is necessary to him. He talks freely and naturally to the rest of his group and to the adults in charge or to himself. On occasions he is noisy; there are shouts of laughter, cries of delight or simply outbursts of vocal energy. He does amazing feats with his body as he climbs on the apparatus; he is allowed to make a mess, to poke about in boxes of junk, or to make a colourful display with paint pots. There is water to play with, and enough simple material to inspire him to pretend as much as he desires. The teacher is ready to give intellectual support when he asks 'What is it?' 'What's it called?' 'How do you do this?' Naughtiness is minimized in this atmosphere of freedom, because the children are satisfied and happy and because they are assured that the adults are concerned with the welfare of each one of them.

Every effort is made to give the child a chance to work out his difficulties through activity, and when behaviour problems arise the trouble is sifted, the home co-operation is sought and the child helped to adjust.

The Nursery School Child enters the Infant School

It is not surprising that the child of five, coming to the Infants' School, is a person who knows what he wants, how to ask for it and what to do when he gets it. In spite of this confidence, however, children arrive in various states of apprehension. Some look forward to the change and are eager to begin the new life; others are appalled at the prospect of new faces and experiences. The Nursery School world watches with anxiety. It is

vitaly important that no sudden change should damage these young personalities who have passed through such a critical stage to arrive at another, full of promise of satisfactory social and intellectual expansion.

The Entrants' Class of an Infants' School has the power to undo in a very short time the work of the previous years or to carry it on to more complete fruition. First, the Nursery School expects the Infants' School to realize the gigantic progress which has already been made. Secondly, we ask that these children should be accepted *as they are* and not as teachers expect children to be at five years old. The individuality of each one has been respected; he has been encouraged to express himself freely. Infant teachers are sometimes puzzled by these children who do not fit into their preconceived image of the five-year-old; they are unprepared for so much confidence and strength of will. This confidence must not be destroyed. Thirdly, we expect the Infant School to be ready to give full opportunities for a smooth transition to the next stage of growth.

Fitting the Child to the School

The five- and six-year-old still needs the physical care of the under-five. Nursery Schools are better equipped than most Infant Schools but enterprising head teachers are not waiting for their Local Education Authorities. They are already realizing the expectations of the Nursery School, by adapting their classrooms so that the practice of decent habits can still proceed. There is suitable equipment for washing before the mid-morning meal and for grubby hands after a dirty job. Even if the children only have milk at ten a.m., there are gay cloths and crockery so that they can prepare their own tables and enjoy an important social function with decent feeding conditions. There are brooms and mops within the reach of the smallest so that he can take his part in tidying up.

The teacher who considers for one moment, realizes that the five-year-old does not conclude his need for rest all in a few days. Some want their daily sleep well on into their next year, and all need rest and quiet some time in the day. Beneficial rest is not secured by 'heads

on the desks'; they should have their own little stretcher beds.

Playgrounds and fields should be available, for as much open-air activity is required by these children as by the threes and fours. On fine days the playground might be the scene of activity or rest all day long.

Space and free movement are all-important for young children and many superintendents are troubled when they think of the fives leaving garden and wide shelters for the cramped conditions of Infant School life. We know that our solidly-built schools will take long enough to tumble down and make room for ideal ones, and that authorities are slow to spend money on reconditioning, but something can be done here and now to provide the space and movement which are so vital to childhood. It is delightful to find how some Infants' Schools have banished the traditional setting for school life. Desks have been unclamped from floors and military formation has disappeared. Teachers have discarded their tables, easels and any furniture not actually in use in their endeavour to uncover floor space. The desks or tables and chairs have been arranged informally in groups, allowing space for floor play and for children to walk about. Most authorities now supply light mats and these serve the purpose of tables. The floor is very convenient for small children and there is no need to have a seat and table for them all. Low shelves now hold toys, instead of huge cupboards which block air and space. The teacher banishes the discoloured prints and cases of stuffed birds and puts jolly pictures low enough on the wall for the children to see, touch and talk about.

The ordinary world of a child is not very high up, yet blackboards, pictures, toys and even taps used to be, and still are, placed well out of their reach and eye-level. While enthusiastic teachers are realizing the needs of the five-year-old, we need not be too depressed about our buildings which will never wear out. I have seen corridors, porches, store rooms full of rubbish, reorganized to allow the much-needed space, and parents have been invited to help by making see-saws, ladders and fun-boats, which are still so necessary at this stage.

Unfortunately, lines and marching two by two can be found in a number of schools—surely the quickest way to destroy the child's physical confidence and independence. There is no need whatever to interfere with the child's natural movements and one hopes that the informal, natural, free habits of the Nursery School will soon permeate all through the Infants' School. To run and jump and skip is the only way for a five-year-old and it is nothing less than cruelty to force him to a slow pace, gripping the hand of another little victim of traditional Infant School methods.

The class of fives often gets the least imaginative treatment, even in an otherwise modern school.

The Nursery Classes are understood and their needs considered, the sixes and sevens are happy in learning new skills and co-operative in their games and dramatic work. The fives are not babies nor older ones. Very soon after their fifth birthday, they are transferred to a class where the discipline is tightened, and they learn to sit still and manipulate bits and pieces of apparatus which somehow constitutes what their teacher calls 'individual work in reading and numbers'.

Miss Boyce says :

1. At the end of the Nursery School period the child has gained considerable confidence, practical knowledge and skill. He still works out his problems by experience, but he has begun to handle words. He is also making his first social contacts with other children.

2. If the Infants' School is too abrupt a change, it may undo the work of the Nursery School. It should recognize the progress already made, accept the child as he is and respect his individuality and confidence in himself, and make the transition to the next stage smooth.

3. It should continue the physical care of the Nursery School and give the child space for free movement. Infant School teachers have shown great enterprise in making the most of bad buildings.

4. Teaching should follow the method of play and free talk in rooms equipped with stimulating material ; teachers should seize the right moment for introducing new skills and information ; the children should live their activities with each other.

They have already an accumulation of valuable knowledge of both these subjects but it has been secured through doing things rather than by hearing about them, and through real experiences and not by puzzling over apparatus. They have pondered over picture books, asking 'What's this?' 'What's it for?' 'What's its name?' 'Read it to me'. They have crowded round and followed the story as the teacher read. Later on, they tried to read for themselves, imitating their teacher with dolls and cuddlies arranged round to hear. Number, language, and early ideas of size, length, form, distance, weight, have been acquired while they played and experimented with primitive materials or romped with their planks and see-saws. The five-year-olds are still the same children as they were a few months ago and they still delight in pretence and they still need the free expression of their interests and free enquiry into the way the world is carried on. No change takes place which justifies the methods which compel them to give up play, to sit still in desks and 'learn'.

On every hand, educationists are expressing this point of view. Let the child continue to learn in his own way, for only then will the three R's cease to be unrelated to life, remote and artificial techniques of the schoolroom, and become spontaneous interests, arising from the child's concern with grown-up activities. *The Handbook of Suggestions for Teachers* published this year by the Board of Education advises this procedure and definitely asserts that 'it is wisest with the majority of children to postpone formal instruction in all three (three R's) until about the age of six' (Page 93, Paragraph 42).

When free, undirected play in well-equipped rooms becomes part of Infant School procedure, no one will have to suggest that verbal freedom should be the rule. Freedom to move about and to play goes hand in hand with natural, fluent, unrestrained conversation. The best way of learning to talk is to talk. The days of silent schools and hushed voices are passing, but there is still a need for a more unrestrained atmosphere of gaiety and chatter. Nursery School children do not understand the disapproval which sometimes greets their talkativeness and they are all too quickly

silenced. It is not strange that they should be diffident when required to speak in 'speech training'.

The differences between Nursery and Infant Schools

Has the Infant School no separate function? I began this paper by a brief description of the child at two and again at five. Growth continues and the new school has its function in providing for the development of the child until he is seven.

Although there is little change in the essential attitude of the five and under five, the fives' view of the world is both larger and more precise. Their questions show that they want to know so much more about real things and people. Their play is more knowing and is directed towards the mastery of the realities close to them. This is why we do not need to impose 'work' on the child. His very nature at this stage leads him to exert every effort to compass his ends. He experiences in his play the pleasure of achieving, and during the Infant School years he becomes capable of keeping a particular end in view for a much longer period.

During his Infant School period he also becomes a co-operator, sharing ideas as well as activities with small groups of companions. He takes his part as a leader or follower, he imitates games or helps to complete them. He also employs construction in his games of make-believe, not the 'handwork' of our time tables, but swift, bold, useful things which he needs for the better fulfilment of his own purposes.

These manifestations of growing personality give the key to the separate function of the Infant School. First, stimulation, materials, freedom are needed to encourage the sort of investigation and experiment of minds which are turning towards the world: Secondly, the ability of teachers who can perceive the moment for the introduction of new skills and fresh information, which are undoubtedly wanted by the child but at the psychological moment: Lastly, freedom and opportunities to live these joyous activities and adventures with each other.

What the Secondary School may Expect from the Junior School

M. W. Thomas, M.A., LL.M.

Headmaster of Tottenham
County School

THE Junior School occupies a unique position in the educational system of this country. It has its own special environment and outlook, and its own peculiar problems and responsibilities. It resembles the Infant Schools inasmuch as all pupils pass through it, but it has one important function that differentiates it from them: it has to act as a clearing-house for the different types of post-primary education, to set each child upon the educational road best fitted to its powers and needs. Upon the success with which it is able to discharge this particular function depend, in large measure, the fortunes of the Senior, Central, and Secondary Schools.

If it be true that one of the most important tasks of the teacher is to ensure for his pupils the environment in which they will be able to fulfil themselves most completely and most satisfactorily, then it would seem that the teacher in the Junior School must have a two-fold aim. He must so control the conditions under which a child works that growth and development, both physical and intellectual, shall be natural, spontaneous, and unforced; and, at the appropriate time, he must be able to assume the responsibility of advising the pupil and the parents as to what form of post-primary education

can be followed with the greatest advantage, not only to the child but to the community.

But in this imperfect world such counsel is counsel of perfection. The teaching profession receives the impact of public opinion more forcibly, perhaps, than any other, and public opinion is not always well informed on educational matters. All too often a Junior School is judged by its examination results, and by the number of pupils whom it sends to the Secondary School. It is not always easy for the teacher to resist the pressure which is thus brought to bear upon him, and the temptation

to rate the good name of the school more highly than the welfare of the individual pupil is often a very insidious one.

Parental anxiety, too, frequently makes it difficult for the Junior School to adopt a sane outlook towards examinations. Mothers and fathers all too often nourish a pathetic and misplaced confidence in the value of a Secondary School education for their children, and they exert themselves unwearyingly in bringing pressure to bear on both schools and pupils. So long as a Secondary School is thought to confer some sort of social cachet, and so long as it is considered to be of itself the passport to the better posts, so long will the work of the Junior School

Mr. Thomas says :

1. The Junior School is not only the common school, but the clearing house for post-primary education.

2. It is tempted to aim at sending as many pupils as possible to Secondary Schools. This is not its main function. Only one child in ten goes on to Secondary School. The danger is that the other nine are sacrificed to a narrow curriculum and cramming.

3. This is not in the best interests of the Secondary School, which wants ability, not specialized attainment or aptitude for examination technique.

4. We need to admit variety of capabilities and regard all post-primary education as of equal dignity. The Junior School has its own aims, methods, and outlook. It should use its time in its own way, and sort out wisely at the end.

5. The Secondary School would say to the Junior School : Let your child develop naturally ; stimulate his curiosity and interests ; train him to be accurate and painstaking and to express himself ; let him learn early that he is a responsible member of a community.

tend to be unbalanced and wrongly swayed.

Experience suggests that occasionally even teachers may mistake the true aim of their schools. Deeply concerned as they are with the welfare of their pupils, they do not always realize that a child may derive far greater benefit from a Central or a Senior School than from a Secondary School, and accordingly, not only do they overlook the child's real interests by taking too optimistic a view of his abilities, but they import into the curriculum a bias which it would be difficult to justify.

The danger which confronts the Junior School is thus only too apparent. One aspect of it has been stressed in the Board of Education Report on Homework, which vigorously condemns the cramming that is the frequent concomitant of the Secondary School entrance examination. This examination is, or should be, designed to test not attainment, but native ability, and it is in native ability alone that Secondary Schools are interested. They do not want children who, at an immature age, have been coached in examination technique, and who have been assiduously practised in the type of question which experience leads their teachers to anticipate will appear on the examination paper. Such special preparation is, of course, officially discountenanced, but it is nevertheless very common. The Secondary School can do nothing for the victims of this system, for they speedily find themselves out of their depth, and they become restless and disheartened, and haunted by the spectre of failure, whereas had they proceeded to a school more suited to their real abilities they might have been happy and successful.

But these are not the sole sufferers. Only one child in ten passes from a Junior School to a Secondary School. What of the other nine? The great danger at the present time is surely that the whole curriculum and outlook of the Junior School may be swayed by the requirements of the entrance examination to the Secondary School, and that the interests of the Central and Senior Schools, to which the great majority of children pass on, may be neglected.

The main purpose of the Junior School is not to provide pupils for the Secondary School.

The Junior School has its own life to live, its own aims, its own methods, and its own outlook. It must not be for ever looking beyond its own horizon, nor will it serve the purpose of the Secondary School by trying to do so. The Senior Schools owe much of their success to the fact that they are unfettered by examinations. They can develop uninterruptedly along their own lines, free from external control, and able to experiment and to modify their courses as the need arises. This is a precious heritage—how precious those who teach in Secondary Schools know only too well. If it is precious to the Senior School, it is the very life-blood of the Junior School; yet the examination is already beginning to oppress those least able to bear the weight of its yoke.

When undue prominence is given to the special place examination subjects, English and Arithmetic, it is easy to forget the importance of recreational subjects and activities, which at this impressionable age play so important a part in the development of character and outlook. A child whose interests are forced into a narrow channel, and who is prevented from developing at his own pace, will never make a good Secondary School pupil, and it is certain that he will not make a good citizen.

If the evils inherent in the present system are to disappear, a new outlook is necessary. We must admit frankly that children differ considerably in capabilities and attainments, and that if education is to fit each child for the life he is best able to live, all post-primary education must be regarded as of equal worth and dignity, for it is only in this way that the temptation to place a child in an environment from which he is unable to benefit to the full can be removed. The Junior School must be allowed to use its four years in its own way, fulfilling its own purpose, and not moulding itself to cater for the supposed needs of the post-primary schools, and still less shaping its ends to meet the demands of the Secondary Schools. If the Junior School allows its pupils to develop naturally and at their own pace, and if it is wise in sorting them at the end of the course, it will have done well. The post-primary schools can look after themselves if they get the right material. The

real test of the success of the Junior School is not how many pupils it sends to the Secondary School, but how few misfits it turns out. If it is to perform this selective function satisfactorily, it must not only have the means at its command (and any test which is designed to select pupils for the varying types of post-primary education must give adequate weight to the views of the Junior School teacher) but it must be able to give its verdict fearlessly, secure in the knowledge that its efficiency will not thereby be called into question.

And so the Secondary School would say to the Junior School, 'We do not expect anything from you. We have not the right to expect anything. The greatest service you can render us is to allow nothing to come between you and the proper fulfilment of your own individual task. Do not attach undue importance to the Secondary School entrance examination. Let it be merely an episode in the life of your pupil, and let him take it in his stride if he is to take it at all. Remember that all too soon—

Shades of the prison-house begin to close
Upon the growing Boy.'

Advise him frankly what type of school is best suited to his abilities, and do not press him to enter a Central or a Secondary School, if in fact, he would do better in a Senior School.

All post-primary schools would beg you to let him develop naturally and freely. Encourage him to read wisely, and to think bravely and independently. Stimulate his curiosity, and let him see something of the wonders of the world in which he lives. Train him to be accurate and painstaking in all that he does, and to express himself easily and clearly. Make things pleasant for him, but not too easy. Whatever his future, he will find that success is the reward of hard work, and often of drudgery, so give him the opportunity of getting down to difficult and sometimes uninteresting tasks. Let him early begin to understand that he is a member of a community and that whatever he does will react for good or ill upon that community, and therefore upon himself.

And, finally, rejoice in your own self-sufficiency and do not lightly surrender it. Yours is a great and joyous responsibility, for you are dealing with the child at his most impressionable age. Keep steady your sense of values, and do not run after false gods. Remember that your supreme task is to ensure, as far as lies within your power, that your pupil, when he leaves you, shall enter a school of the type to which he is best suited, be it a Senior, Central, or Secondary School, and that if you are able to do this you will have achieved your purpose.

What the Preparatory School may Expect of the Home

W. R. Seagrove

Headmaster of Normansal

TOMMY, aged 9, was unattractive, shy and conscious of the insignificant part which he played in his small day-school. One day the master in charge picked out some of Tommy's work, praised it, and gave him some extra marks. A new era had dawned for Tommy, who hurried home and told his mother excitedly what had happened. His mother looked up from her work and answered

shortly, 'That sounds like favouritism.' Tommy's little world fell to pieces.

Tommy felt that his mother was wrong, because he had never been a favourite with anyone. Even had she been correct, however, she was unwise to put into words before a child an adult judgment on another adult. But the mother's error was more fundamental than that, for Tommy felt that he was misunderstood

and that his words had been taken too literally ; he was really trying to say, 'Mother, for the first time I have been treated as a person who matters, who has a place in the world. Perhaps after all I am not so insignificant as I thought.'

For the rest of his school life Tommy never again brought home accounts of his small triumphs for fear that they too would be misunderstood and trampled upon. No doubt similar incidents occurred before and later, but this one incident, small as it was, always stood out in Tommy's mind and from it he dated the beginning of the wall which grew up to separate his home from his school life and himself from his mother. And so the home had failed. It had failed to help forward the child just when he needed help, and by so doing had caused him to lose faith in his home. In effect he had been turned out of the home and left with no jumping-off ground from which to tackle life.

Perhaps, then, the first essential to be expected from a home is that it should be a real home, where there is real understanding and a real sense of solid safety, so that the boy when he moves on to his preparatory school moves on from something solid.

After stability may we ask, without presumption, that the child may grow up unspoiled, so that when he reaches school he still retains the many natural qualities of childhood. On the way he will learn reasonable behaviour, reasonable discipline, and reasonable tidiness, but let him still be unafraid of making mistakes and able to take an official 'No' without resentment.

Even in lessons, although he would be expected to read and write by 7 or 8 years old, his actual knowledge is of less importance than his personal response to lessons generally. It is better that a child should know too little than that he should have lost any of the joy of

learning. Lessons for the ordinary small child are part of a huge game to be enjoyed.

Then let him arrive fresh, eager and curious ; alive to the joy of group activity, so that each term he is happy to come to school and yet happy to leave it and return home ; let him enjoy running and throwing and climbing for the sake of themselves ; but, above all, let him be fresh.

Thirdly, we should look to see how far he has the quality of mixing happily with his contemporaries. This is important and, of course, often dependent on the child's stability and unspoiledness. Many only children have had little chance of mixing with other children of

their age, but this does not necessarily mean that they will not mix readily when given the chance. The bad mixer and unpopular boy is the boy who, from being too much fussed over at home, is continually crying out for the centre of the stage and for the adult attention to which he has been accustomed. Refusing to share his toys, loath to reconcile himself to being a mere unit in a group, vainly attempting to attract the adult's attention by smiles and over-politeness or, failing that, by grumbling, he seldom

shows himself as himself. Whereas the child who is unspoiled quickly finds that he is an accepted member of the group. After all, boys of this age will welcome anyone who is natural and not a nuisance. They are not much interested in each other as persons, they do not mind much what they look like or what capabilities they have. It is sufficient that the newcomer will join in their games, laugh at their jokes, and yet at other times be ready to lead his own life and let them lead theirs.

When the boy has settled down happily in his preparatory school he finds that he is now living in two worlds. The very young boy can be so absorbed in his new surroundings that his first home world may be momentarily

Mr. Seagrove says :

1. The home should give the boy a background of security and a confidence that he is understood.

2. It should send him to school fresh and unspoiled, unafraid of making mistakes, eager and curious.

3. If he is to mix well and be popular, he should not have been fussed over at home and made the centre of adult attentions.

4. When he is at school the parents should understand that he is now living in two worlds. By showing interest in his school and his crazes they can keep touch with the boy himself and link the two worlds.

5. During holidays the home can help by giving him encouragement and opportunity for his interests and pursuits.

forgotten ; like the boy of 6 years old, who, visited by his father, on seeing him stood quite still and then said, 'Well, daddy, I had quite forgotten what you looked like.' Because of this capacity for becoming completely absorbed the new boy of 6 or 7, in my experience, is seldom home-sick for more than an hour or so. The older boy on the other hand is conscious of both these worlds in which he lives and between which he moves. How far these two worlds are kept isolated or can be linked up in the boy's mind depends primarily on the parents ; on their perception and careful handling of small details.

The child even up to 11 and 12 lives through a series of enthusiasms and crazes. The outward and visible sign of many of them may seem worthless educationally, and yet they mean much to the child while they last. The wise parent and the wise teacher will not pass them by indifferently or with scorn. It may be hard on a parent who is visiting her son at school and is expecting an intimate conversation, to be marched off to admire a radish bed or a newborn rabbit, but it is the way shown by the child and therefore perhaps the way to be followed by the parent.

A mother, after three years' absence in China, came to visit her son, aged 11, in his preparatory school. After greeting her the boy said, 'Shall I show you round the school, mother ? There are a lot of improvements'. The last thing the mother wanted was to see round a school. She had travelled hundreds of miles to see her son, and she wanted to hear all about him, and he in turn, so she had expected, would want details of herself and his father. Being a wise mother, however, she said she would be delighted to be shown round the school. She probably realized that the boy was trying to talk to her in the only language which he knew, the language of his personal surroundings. The child will rarely plunge directly into a strange world. He must move gradually from the known to the unknown or half-known, from the familiar to the strange. The mother from the foreign land and the distant past (as even the parent at the beginning of the holidays can be) is momentarily a stranger, whereas the school in which he is living is something near and familiar to him. As he walks round the school, from pointing out

impersonal objects he gradually brings himself to talk about himself. After showing proudly the paintings of the school's best artist, a model history book and the best carpentry, he ventures to show what he himself has tried to do. The football group on the wall starts a proud enumeration of school victories, of no great interest to the mother, but with encouragement leads the boy to talk about what he himself has tried, how he has succeeded or failed.

The boy was drawn to the school for other reasons, too. He had lived there for three years, so that he had come to identify himself with the place. Material improvement in the school, school successes, school athletic victories, were somehow bound up with himself. It followed, therefore, in his mind that anyone interested in him must necessarily be interested in the ups and downs of his world, just as reciprocally a lack of interest in his world might suggest a lack of real interest in him. Therefore the parent was ready to enter in with the child through the child's own small door, the door of the present and the small detail. Once through, she will be led to wider spaces, but it must be at the child's wish and in the child's time.

The preparatory school home letter is frequently an impersonal, stilted affair, which gives pleasure neither to the writer nor to the reader. The boy sits down each Sunday with a blank sheet of paper in front of him, which he knows must somehow be covered. If the week has produced no outstanding events he is in a sorry state, unless he can think out some device like the boy who wrote, 'Dear Mother, we had a History Examination. Here are the questions', and then copied out the questions, 'with love from John'. Such a letter would please parents even less than the weekly school match results and the request for some toy or more pocket money. Nevertheless, the wise parent will accept the letter as it stands, realizing that however inadequate it is, it may be the best the boy can produce. No amount of criticism or force can make the boy write more intimately, whether for some reason he is unwilling to expose his thoughts or whether, which is more usual, he is incapable of putting these thoughts into words. Furthermore, the limits demanded by a letter make letter-writing

a difficult medium for many boys. Just as the average 11-year-old is either silent or very talkative, so too he is ready either to leave a sheet of paper blank or to cover it with a considerable amount of detail. He enjoys keeping a full and interesting daily diary, and he will write well-worded and colourful descriptions, particularly if he feels he is writing for himself or for a master who will treat it impersonally. The home letter, however, is too short for him to let himself go and he feels it may be treated personally and perhaps shown round the family. It is not unnatural that he falls back on certain formulæ, both to hide himself and to fill up space. But in spite of these limitations the boy may still come through his letter occasionally, and some solitary sentence may be the password to his mind. The parent who has waited and seen this, has not waited in vain.

It would seem then, particularly with boys from 9 to 12 years old, that it is often some small unimportant detail half expressed, whether through letters or during visits or in the holidays, which may be the important link that brings together the parent and the school, the boy's school world and the boy's home life.

During all this period the home obviously can influence the boy in numberless ways. It can guide him intellectually, artistically, or practically, by giving him the encouragement and opportunity for manual and outside pursuits. But such influence must be considerably lessened if the parents are not in close contact with the boy himself. If they have failed to differentiate between what is unimportant and what to the boy is important, they may have failed to make that close contact which is so essential for the child's full growth.

What the Public School may Expect of the Preparatory School

N. V. Gorton

Headmaster of Blundell's School

I WILL attempt the most discursive approach, through the widest educational theory, to the job which I have been dared to tackle, of advice from a public school to a preparatory. I may say that at the end I do give the preparatory school master the chance to be as rightly vituperative as he likes to me.

In the abstract world of the educational idealist the theorist on the subject of the public school or the preparatory could have a grand time. Not only could he patronize the existing system but he might substitute his own. How many systems would emerge, and what the effect of 'each man his own system' would be, is a fantastic but, fortunately, an unreal problem. We should start with the 'psychological' approach—a term covering all the loose thinking of the modern mind educationally or elsewhere. After all, if we mean spiritual or moral, let us say so; if we don't believe in spiritual or moral, then use the negative neuter—psychological.

At any rate we should say 'our' business is to

develop individuality. This is one of the clichés which really wants examining. Do we mean our business is to provide a network of opportunities and stimulus round the child to make it possible for him to develop all the tastes and powers available—an ideal nursery with understanding, sympathy—together with tools and materials of perfect layout in which the child can spread himself and find a full nature? We may be in danger of making him dependent for life upon ideal nursery conditions, upon others providing him for life with an ideal environment. We may succeed in turning out the type of the temperamental artist who in vain expects a hard world to appreciate his personality. At 17 we may find on our hands the discontented temperamentalist in revolt, a dissatisfied highbrow, who because everybody has been so interested in him, is interested in nothing but himself, and who is incapable of tackling an objective job of work in a real world—a temperamental robot of someone else's construction.

EACH NUMBER OF
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considers one human problem from a variety of aspects, among which the educational approach is regularly included. It appears three times a year. The topic the October to January number so discusses is internationalism. Prof. Ernst Jäckh, director of the New Commonwealth Institute, has written the leader. Prof. H. J. Fleure, Doctors C. M. Fillmore and Adrian Stephen and Messrs. C. A. Mace, J. C. Trevor and R. Herdman Pender then follow with a series of contributions at once readable and authoritative.

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The only certain thing about individuality is that the essence of it is a certain toughness of fibre, not only a core but a wholeness of independence which we can't create, but which we can destroy by coddling. An individual becomes an individual by some form of fighting, by tackling the difficulties of his environment, not by having them artificially smoothed over for him.

The keener we are on liberty—a dangerously unexamined term by educational liberals—the more successful we think we are in throwing open doors of choice and freedom—the more we have to consider our responsibility to certain values in a traditional system. How attain the one without the loss of the other?

One side of the intelligent teacher would hold this—that each stage of education should be planned as an organic unity, so as to fit the development of the child or boy of that age. The preparatory school age is intuitive and imaginative and the preparatory school must cater for that, if the child is to have an inside of his own and to develop the kind of sensitiveness that puts him later in a world worth living in. Some would like to overhaul the whole of

the existing preparatory school system on that basis. It is being overhauled on that basis at the moment, but the consideration of what is good for the child at that stage cannot be the only one. It is true that each stage of the spiritual development of the boy or child is a thing in a way complete in itself. But also each stage is a stage in an educational ladder concerned not only with the development of the child or boy, but with the job of technical training, part of it the sheer accumulation of data in knowledge, necessary if you are to go from one stage to another—the sum total of which is a definite qualification for a professional job.

We are concerned not only with turning out personality but people technically trained to take up actual jobs. We have to give the employing public at the other end people trained in the kind of way it wants. This provides a very sane check on educational theory and justifies a great part of the traditional technique of the public school and the preparatory. We are amateur if we don't face this, and recognition of it is imposed on the professional schoolmaster. He and his pupils have to face the ladder, and the rungs of the ladder are external examinations. The schoolmaster may resent the particular form of examination but he can't resist examination itself. He is examined as well as his pupils and the public which pays rates or fees has a right to examine and to insist on the technical and utilitarian side of education itself. And the best thing that can be said for examination is that it protects the boy, the parent, the schoolmaster himself from the whimsies of the crank. It reminds them that they are training or being trained, not just to express individuality but to get on with a job of work. It insists on the existence of a hard external world. There is no bitterer critic of much in the present examination than myself, but there it is. As a professional, the schoolmaster has to admit its claims.

The first thing the public schoolmaster finds himself saying to the preparatory school is: The common entry examination. This is an elementary form of the school certificate. The public school wants every boy to take the school certificate at the age of 15 plus. This examination asks for an increasingly high minimum

of exact elementary knowledge in a wide group of subjects. Two or three foreign languages, mathematics, or, as an alternative to one language, a pretty elaborate science syllabus, a largish array of history of the type of 1066 and all that, the power to get up and reproduce notes and the text of some Shakespeare, together with the power to handle a mysterious art called the essay—a form of art which three or four people besides Charles Lamb handled with tolerable success and a great deal of boredom in the nineteenth century, but which is expected of the preparatory school and the public school boy of 15.

This particular examination does not do any acute mental harm to most boys at a public school. It, of course, ruins all schools where education stops with the school certificate. But, after all, the public school boy's education goes on, and boys up to a certain age don't mind the accumulative parrot type of preparation. If it is continued to the 16 plus and over 17, the mental effects are disastrous—a boy's whole development will be held up—but it is a minority who compulsorily suffer. The public school wants to keep that minority down and to prevent it becoming a majority, it demands from the preparatory school as entry qualification the kind of work which leads to school certificate. If boys are prepared for that reasonably by the time they come, during the two years after entry we can find time for some real education, while the examination can be taken in their stride. After that, from the 16 stage, we can really educate them. For the last thirty years the standard of exact knowledge and the number of subjects for that examination have increased steadily and the public schools shift as much of the burden imposed upon them as they can, by trying to insist on a higher standard in an increasing number of school certificate subjects in the preparatory schools. Their own curriculum is overcrowded; so is the preparatory school's.

All this takes place while a quite different internal development has been taking place in the public school and the preparatory school at the same time. I write from the public school angle and would like to remove another illusion of a section of intelligentsia. 'Advanced Schools' advertise widely not so much the

results but the theory of creative education. I am prepared to take the half-dozen most loudly progressive advanced schools, and to take just the half-dozen public schools that I happen as an individual to know something of directly or indirectly, and to say that in what are called cultural activities, which the advanced schools profess to specialize in—music, art, crafts, drama, literature, group science activities, interest in politics and affairs—the public school will just beat the others off their own field without any other standard of comparison.

I will take for the moment the ordinary commonplace professional headmaster soliloquizing in his chair in front of a fire to a preparatory school headmaster friend:

'What has been wrong is this exclusively literary *cum* games education. After all, the use of the hands is incredibly important. How much of real sensitive intelligence can be developed there. They should be doing handicrafts and learning the use of tools. They should be learning to draw, paint or model, and to get a sense of colour and form. Observation is just deplorably neglected, especially in the town-bred child of motoring parents. It is not a question of books, but of real natural history, learning to see and observe in the concrete. A great deal might be done by substituting scouting for games proper. In English, boys should be learning lots and lots of poetry by heart; in history, not reading your 1066 textbooks, but plenty of historical novels. Music we really are keen about in the public school. There is no subject more neglected in the preparatory school. After all, every child should be capable of reading music at sight, and music is one of the chief emotional outlets. Geography as taught in the modern manner in the concrete, supplementing history and connected with model designing and handicraft, is a splendid subject. All these lines should be regarded not as hobbies but as an essential part of education.

'I had a government inspector down the other day. He was saying that in a scientific age, the entire omission of any kind of science training in the preparatory school was . . .'

At this point the preparatory schoolmaster could stand no more. He had listened at first with the vague approval with which one listens

to oneself talking. That was long past. 'You might,' he said, 'be a new educational theorist talking to a public school headmaster. All these things I have believed from my youth up—if not that, for the last number of years.'

'I would like now to ask you at what single point you have helped us. First of all I will ask a group of straight questions.'

'Do you really believe a preparatory school for boys should be a kind of bucket shop of children's amusements? Are you or are you not prepared to sacrifice the value, let us say, of exact classics and of that kind of thing in education?'

'Will you, for instance, accept from us a good craftsman whose French and Latin are really deplorable and who has not started geometry? And when he fails to pass school certificate at 18 plus as a condition of entering his father's law business, what are you going to say to the parent? Do you prefer a perfect scout to a really good left-hand bowler? And if you do, do you seriously think the average parent will agree? And do you think the average boy of 16 will prefer to see himself as a past perfect scout and welcome the fact that he is a lost good left-hand bowler?'

'Anyway, whatever your views or ideals, you don't help at any point. You exaggerate the importance of common entrance examination. Any decent preparatory school can deal with that standard in its stride, as long as you make it qualifying and not competitive. But a good many of you quite dishonestly disregard your promise and the interests of education and make it competitive. Still, that we can cope with, and with it get going and have been getting going on the various lines you suggest. Like you, we are trying to learn to drive a pair of horses and are feeling our way. What wrecks us most is your infernal scholarship examinations. You all model them on the pernicious standards of Eton and Winchester scholarships. The reputation of a preparatory

school depends very largely on its scholarship achievement. Some of us are strong-minded enough or established enough to disregard it up to a point, but after all, many parents are poor. You compel us to take all our bright boys and drive them intensively in classics to try to write Livy or Demosthenes, with a further ideal of Greek and Latin verse—or to reach a preposterous standard in mathematics. Competitively among yourselves you indulge in a game of grab for bright boys who will eventually get scholarships for you and make your reputation, irrespective of the effect on a boy of being strained just when he should not be.

'The less clever boys who are not fools have to be harried along, either to keep pace or in the hope of putting up some sort of show where there is less competition. They have to drop music, there is no time for it, to be withdrawn from school plays, to give up handicrafts, stop scouting, and forego natural history. The brains and energies of a limited staff are directed to the serious business of scholarship training, and the things we believe in and you desire must be hobbies for the younger generation, left without the encouragement and prestige of the abler boys.

'In the last year we have produced a curriculum report which represents a great deal of experience and a lot of hard thinking. A good deal of it is on the lines you suggest. It insists, of course, on the need for formal accuracies and disciplined education, but it aims at simplifying and limiting so that even there we can teach intelligently and at a right pace, and it would allow liberty to get on with other things we believe in.

'Some of us accept it all; most of us accept part of it and think it expresses a move already being made in the right direction. But we can't really make much systematic progress merely with the vague and uninformed approval of stray headmasters.'

N.E.F. CONFERENCES

Full news of the New Zealand and Australian Conferences will appear in the next issue. From first reports it is evident that the meetings at the four different centres in New Zealand were highly successful. All told, there were some 6,000 fully registered members of the Conference, and 20,000 people attended for part of the time. The numbers in Australia have been on a similar scale. A special number of 'The New Era' on Education in Australasia will be issued in the New Year.

What we may Expect of the School Medical Service

Ralph Crowley

Late Senior Medical Officer to the
Board of Education

THE School Medical Service has been in full activity throughout the country for now nearly thirty years. Fifteen years previously the foundations of the service as we know it to-day were being laid, principally in the city of Bradford by Dr. James Kerr and also in a number of other individual towns. After the passing of the Administrative Provisions Act, 1907, which made compulsory upon local education authorities the medical inspection of school children and gave them power (later to become a duty) to treat certain defects and diseases, the service rapidly became universal, developing into the various branches which we associate with its activities to-day. The need for the service was so pressing and its establishment so long overdue that many of the results expected of the service were harvested early. Through the intervening years the harvest has been steadily coming in, new crops maturing as the operations of the service developed. Nevertheless, there are many expectations yet to be realized.

Expectations, whether realized or awaiting realization, are confined in no one or narrow channel. The school medical service embraces, or should embrace, the whole life of the child. Its activities are found flowing in three main channels, medical, educational and social, affecting the child's life more directly here, more indirectly there. Let me endeavour to trace briefly some of its operations in these three directions, indicating some of the expectations realized and others awaiting yet fuller realization.

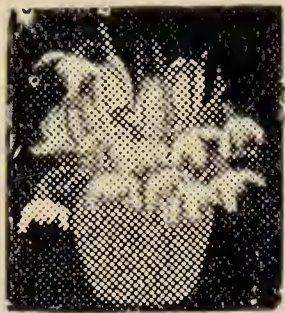
The contribution of the school medical service to the life of the child through the *medical* channels has been the most direct, and the activities of medical inspection and treatment are those most closely associated with the service in the thought of most people.

There are three phases of medical activity which, though inseparable the one from the other, have developed in the order indicated. There was first concentration on medical inspection and the treatment of some of the more obvious defects and diseases found. This led, secondly, to the development of measures to secure the prevention of defect and disease. Thirdly, emphasis came to be laid on health and its maintenance rather than on disease. This last phase of the school medical service has been steadily widening the scope of the service. It has passed from the thought of defect and disease to that of the well-being of the whole child and in this way has been brought into closer and closer touch with the educational and social life of the child. It is principally from this phase that we may expect much in the future from the school medical service.

The most direct medical contribution of the school medical service has been the provision of treatment for certain defects and diseases through the establishment of the school clinic. A well-equipped school clinic has, in addition to facilities for special examinations, special departments for the treatment of minor ailments, of defective eyesight and eye disease, of ear disease, of dental disease and defect, for the X-ray treatment of ringworm, and in some instances for the operative treatment of adenoids and chronic tonsilitis. This contribution of the service is however too well known to need elaboration here.

Then the school medical service has made contribution through medical channels to the emphasis that has come to be laid on the fundamentals of health at school—to the primary importance of nutrition and of food, to the virtues of and the necessity for fresh air and sunlight, of exercise and rest, of

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cleanliness. Particularly has the school medical service been associated with the development of physical training in all its aspects—the practice of physical exercises, the development through the gymnasium of gymnastics for older boys and girls in secondary schools and now in the newer senior schools; the provision of facilities for games, from the infant school, through the junior and senior school, up to the secondary school, from the simpler forms associated with the school playground to the national games of cricket, football, and hockey. Associated with these developments has been the extension of country dancing and provision of facilities for bathing and swimming.

The school medical service has brought special help to the physically defective child, to the child crippled or disabled to such a degree as to render it unable to attend the ordinary public elementary school. It is true that special educational facilities were made possible for these children under the provisions of the Defective and Epileptic Act, 1899, but it was the influence of the school medical service, combined with the development of orthopaedic surgery, that led to a great extension of the medical care and treatment, in association with special and open-air schools, of crippled children, of delicate children, of those suffering from rheumatism and rheumatic heart disease, of partially-sighted children. Then it has closely concerned itself also with the blind, the deaf, the epileptic, and the mentally defective. The dull child and the backward child have claimed its special interest, combined with disappointment that the educationist has been so slow to recognize the clamant needs of this group of children.

The contribution of the school medical service through the *educational* channel has sprung in part through the benefit the service has brought to the health of the child, making a fuller education possible for children otherwise debarred from education through physical disability. But its great contribution has been the influence exercised on the meaning and purpose of education for the whole body of children attending our public elementary schools. There have been other and important influences at work but it has helped greatly the movement to put first things first, to emphasise the foundation upon which instruction should rest. It has played and is playing its part in widening the conception of education from the narrow content of subject instruction to the broad understanding of education in living. In its early days the service made a special contribution to education in the infant school. Many of these schools, concentrating on instruction in the three R's, failed almost completely to make the kind of provision needed for the development of the life of the young child. Not only did the school fail to provide the fundamentals of health but its very educational methods were often injurious to the health of the child. The fine work demanded of the child was ruinous directly to the eyesight of many children and indirectly to the child's nervous development. Later the school medical service has emphasised the claims of the nursery school on the grounds of the physical and mental development of the young child, but all too often on other grounds a deaf ear has been turned to these claims.

Then the school medical service has played some part in the development of health education as an integral part of the school curriculum. This development is, however, almost entirely, and rightly so, in the hands of the educationist, but the full understanding of this particular aspect of education in living has been but partially and imperfectly understood by him. Wrapped up with health education, especially in the schools for senior children, is the place of biology in the school curriculum. Science teaching based primarily on life around the children is only slowly finding full expression as the basis of training in the way of a healthful life.

The school medical service has played its part in the development of the modern school building. Its insistence on the fundamentals of health could hardly fail to produce effect in this direction. But perhaps the establishment of the open-air school for delicate children—an immediate outcome of the school medical service—was more responsible than any other factor for the evolution of the modern school. Achievement in this direction has been indeed great, one might say spectacular. But the provision of these up-to-date modern schools has tended to blind us to the vast number of schools—the large majority in the country—which fail to provide the kind of environment demanded by the child for its full physical and mental development. That the school medical service has been able to influence the educationist comparatively little in this direction is disappointing but the school doctor has had up against him the twin opponents in the shape of finance and vested interests.

There is one other direction in which the school medical service may claim indirectly to have benefited the education received by the 'normal' child in the ordinary school. By its insistence on the physical and educational claims of the defective and delicate child, it has played its part in the development of the curriculum of special schools. Much has been learnt of medical and educational value from these schools which has passed over to the ordinary school. A good deal could be written on the debt the 'normal' child owes to the 'abnormal'.

It may, I think, be claimed that the school medical service has made already a substantial contribution from the *social* aspect. Those of us who have been active in the service since its commencement can appreciate the change it has made, in association with the infant welfare service, in the care and attention paid to the child by the parent and in the condition of the home. Perhaps the chief attack on the school medical service in its earliest days was made on the ground that we were undermining parental responsibility. The influence of the service has been in precisely the opposite direction. Without the necessary helping hand, the parent, however willing, was quite

unable, on economic and other grounds, to provide for the child many of the bare essentials for full physical development. To-day the parent is alert to the needs of the child and in the large majority of cases co-operates with the school doctor and the school nurse in whatever may lead to the greater well-being of the child. This has led to a growth in the association between the home and the school, the parent and the teacher. In this way the school medical service has directly and indirectly proved an important factor in the recent development of activities directed towards linking up closer the home and the school. Since the school medical service is, or should be, as closely concerned with the mental as with the physical health of the child, parent-teacher co-operation, by increasing the first-hand knowledge of the teacher in the home and social environment of the child and by providing fresh opportunity for the education of the parent in the very specialized job of the upbringing of the child, is destined to make a great contribution to the development of the whole child. At present the full benefit of co-operation between home and school is best seen in the nursery school which may indeed be looked upon as an extension of the home and as truly a place for the education of the parent as of the child. But parent-teacher co-operation is spreading up through all grades of school and will take on appropriate forms and functions as one passes through the infant and junior school to senior schools of various grades and types.

In all that we have received and may yet expect to receive from the operations of the school medical service, a principal agent

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in the carrying out of the work has been the school nurse or the health visitor acting in her capacity as school nurse. Without her daily skilled aid the work of the school doctor cannot become effective. Further the realization of the social aims of the service is dependent very largely on her activities.

And what may we expect of the school medical service in the future? In the main no doubt an extension of the activities of the service already in being. On the strictly medical side there are still further facilities needed for the treatment of children. It is not for the school medical service necessarily to provide these directly, but it cannot remain content so long as it sees much of its effort spent on medical inspection of the child unfruitful. The dental service in particular is still far from complete. There is no justification for a child in one part of the country to be able to receive the necessary inspection at regular intervals and treatment as required, while these advantages are only imperfectly available for a child in another part of the country. There is still need, to give another example, to make more uniform the steps taken to prevent the onset of rheumatism in children and its gradual development from one stage to another yet more serious. The necessary chain of special facilities should everywhere be available—the special clinic, the special hospital, the special convalescent home and school. The child guidance clinic, available at present in a very few areas, should be available for every child in need of the examination, advice and treatment such a clinic can afford.

The insistence of the school medical service on the need for the provision for each child of the fundamentals of health may be expected to lead to the provision of these at school up to the limit of what is practicable. From the aspect of nutrition, the present provision of milk to school children is a recognition, in degree, of the need to insure the proper nourishment of the child. But it is not enough. A proper midday meal with all its advantages, physical, educational and social, should be made available at every school for children of whatever age or grade. Children would then attend school for the day. Incidentally,

this will make more possible the provision of a midday rest, another chief fundamental of health, especially in the case of younger children. In order that all we claim for fresh air and sunlight should be available for all children at school, we may expect the adoption of a plan on a national scale to ensure the rebuilding or reconditioning, where necessary, of schools of all types. Not less than three-quarters of the schools in the country are involved.

A further urgent need of to-day is an extension of the school medical service to embrace all young people up to the age of eighteen years. Until this is done much of the present value of the service is necessarily lost. We ignore in large measure the biological fact that the period of life from birth up to eighteen years is the great developmental period. We must meet the requirements of this period at each stage. To recognize the needs of the child, as we do very fully, up to the end of the first or second year of life; to free ourselves from responsibility, as we largely do, from the second to the fifth year; to assume responsibility again for the period from five to fourteen years (and later in the case of a very few children comparatively); to fail after this age to take further responsibility; is from the point of view of the individual and the community biologically unsound and practically wasteful. On the side of physical training and games the nation has recently taken further action likely to bear good fruit. But this represents a partial understanding only of the problem. We need a careful consideration of all the needs of youth, the provision once again of the fundamentals of health, including recreation in its various forms, of facilities for continued and appropriate education with due regard to the claims of industry, of education in matters of health and ready access to medical help and advice in connection both with physical and mental health, rather than the opportunity merely to consult a doctor in the case of ill-health. We need, in short, to understand adolescence and to provide an environment for its efflorescence very different from that of to-day. Adolescence has in the life of the young child, its roots; in that of the adult, its fruits. We

are ensuring to-day a much more healthful preparation for adolescence than in the past. We are harvesting a crop often unnecessarily poor in quantity and quality through our neglect of life during the adolescent period itself.

Lastly on the administrative side we may expect greater benefit to accrue from the school medical service as it becomes more closely linked up with the general medical service of the nation. This will come about as the family becomes the unit of medical

insurance rather than the individual. When this long overdue extension of the present communal medical service takes place it will become the duty and opportunity of the doctor to concern himself with the health, rather than the illness, of the members of the family. The general practitioner will necessarily then become much more closely associated with the work of the school medical service than he can be to-day and the function of the whole-time assistant school medical officer in the school will undergo corresponding modification.

What Parent and Teacher may expect of the Child Guidance Clinic

M. S. M. Fordham, M.R.C.P.

Psychiatrist on the Staff of the
London Child Guidance Clinic

THE Child Guidance Clinics are centres for the diagnosis and treatment of backwardness, behaviour difficulties, and the psychoneuroses. The psychoneuroses can only be distinguished from organic disease by a skilled physician, and it is generally through doctors that these children come to the clinics. In this article, therefore, I propose to deal with the two other problems, backwardness and behaviour difficulties, which present major problems to the parent and educator, and to which the general physician has little to say.

Backwardness can have three main causes. Firstly, that the child may be inherently unintelligent, and these children can be separated from the others by means of intelligence tests. The other two causes are ignorance of basic principles in school work, and emotional instability causing inattention and other barriers to learning. The ignorance of basic principles comes through absence from school for one reason or another, emotional instability from unrealized conflict.

The problem of the low intelligence group is to find an outlet for them where they can gain satisfaction through achievement. The way in which this can be done is sometimes

easy, sometimes difficult. The following is a simple case: A girl, aged eight years, was brought to the clinic for backwardness and asocial behaviour. She was actually working up to her mental age, but felt very inferior to the other children on account of her inability to reach their standards. It was found that she had considerable dexterity in needlework and had a good sense of design. At school she was accordingly given a position of responsibility in a class where these abilities could be used. Her symptoms cleared up, and she became an altogether happier child.

There are many such cases where extra instruction in school work, giving impositions and so on are not only a waste of time, but also damaging to the child. On the other hand, with those dull children who have no special ability, we must provide an environment which will tolerate the dullness and accept the child in spite of its dullness. Unfortunately, we lay such stress on intelligence that we find it hard to provide such an environment. Dull children are difficult to treat because of their precarious consciousness.

The problem of the dull child can be dealt with mainly by the Psychologist as can also the child who needs extra coaching

through lack of knowledge. The emotional problems are dealt with by the Psychiatrist and Social Worker. The importance of these two groups of workers lies in the fact that the child's problem is almost always linked up with that of the parent and therefore independent treatment is needed for each individual. The following case will illustrate this : A boy, John, aged 7, came to the clinic because he made no progress at all at school, did not make friends and wanted always to be with his mother. He was a very introverted boy, who was almost entirely preoccupied with his inner life, which at once fascinated and frightened him, and who therefore sought the company of his mother as a protection. The mother thought of him as the 'lame duckling' who needed protection, as indeed he did. She had one grown-up mentally deficient daughter amongst her large family, and she thought that the boy was another such child.

The first thing was to tell the mother that this boy was not like her daughter, and that he could grow up into a normal adult. She was advised to let him go from her when he could. This she found was an almost impossible thing to do, and so it was clear that she had an underground desire to keep him in his present state. On the other hand, the child had the responsibility to get free from the mother but this could not be told to him.

After a rather prolonged treatment, the cause of the situation was discovered through confession. It turned out that the child was conceived at a time when the father had lost a lot of money and was in a state of despair. The boy John was seventh in the family, and the mother did not want him ; she felt him as an increased burden, a curse which bound her down and from which she longed to be liberated. She hoped there would be a miscarriage and did not tell her mother of her pregnancy, partly because of this and partly because the mother was dying at the time. To this mother she was deeply attached and her death brought a burden of grief which interfered still more with her natural maternal reaction to John. When the child was born, she at first felt a deep revulsion against him, but then the other side came up and, overcome with guilt, she clasped the child to her

with a devouring love which she could not relinquish.

It would not be possible for a parent to make such a confession to anybody who was concerned with the child in a serious way and was not therefore able to understand her problem impartially. Such a confession is in itself therapeutic and without this the boy had little chance of freeing himself enough from his mother. As the case developed, he was able to do, but, on his side, it was important for him to release his inner life and show it to another who could understand it. This he could do at the clinic. He did it through play, drawing, and other forms of fantasy expression. For many months he was completely absorbed in this and said very little, but later on it was possible to discuss some of it with him, and with the help of the psychiatrist's interpretations, he gradually started to mix with other boys and get on with his school work. By the time that the treatment was finished, *i.e.* after about eighteen months, he was quite a social success as a 'wag'.

One of the features of this child's fantasies was the extreme anxiety which their appearance evoked and these needed dealing with as they came up. It is not possible in the scope of this article to explain the ways in which these products are dealt with, but it is very important that the psychiatrist did understand them and that the boy knew that they were understood and accepted as part of himself. Thus, it is not enough to liberate fantasies as is sometimes done in some groups. It is also an important feature of the treatment that the child's behaviour and fantasies be related to the home situation. When a child starts to change, the family equilibrium is almost always upset, and if the anxiety of the parents is not dealt with, they can easily arrest the whole development of the treatment. What might have happened here had not the mother got some understanding of the child's symptoms from her end, would be that when the time came for the child to loosen his bond with the mother, she would not have been able to let him go, and he would have been left floundering in his fantasies and so not improved at all.

In recent times, there have developed a series of schools which give the child considerable

freedom of imaginative outlet and they do replace much of the work that used to be and often still is done at the clinics, but there is a great danger in allowing all children this freedom because of the excessive capacity for imagination that some of them have. Freedom for children has been described as being one of the best ways of inducing neurosis in them—in particular, in those who have been used to a repressive upbringing. I personally have known some children who get into a serious state, and who are left in this state under the assumption that given freedom the child is able to find its own solution. These are the limiting cases which should have the assistance of a psychologist.

Parents and teachers are beginning to expect socialization of difficult children and there is a reasonable likelihood of their expectation being justified. But there is another type of child who needs help—but often does not get it—because they are so socialized. These children are amongst the 'best' pupils and the 'best' sons and daughters. The precarious state some of these children are in is difficult

to see, but their subsequent development is sometimes fraught with difficulty and sometimes with disaster. Often it is lucky for them if they get a taste of their own inner inferiority through some difficulty that they cannot overcome—such as the change from one school to another. One such girl, aged 15 years, had won a scholarship, but started to fail in her school work when she came to her new school. Furthermore, she started to steal. At her previous school she had been the star pupil and was well liked by both teachers and girls. She was not particularly one-sided and was reasonably good at games. It soon turned out that her whole system of good

behaviour had been largely dependent upon the presence of a teacher for whom the child had a great admiration and affection. When she came to her new school, there was nobody to help and love her, and so she started to solve her problem by real failure and delinquency.

On the one hand, therefore, there are children who harbour difficulties within them, and on the other, there are children who show them off. From the psychological standpoint, each group is in an equally bad way. The 'best' child and the 'worst' are neither of them living their own lives; one is simply identifying with school or home standards, the other is simply rebelling against them. The object of bringing up children is to get them to live their own lives as far as they are capable of doing it. It is, of course, a difficult thing to do—few adults dare to attempt it, and with children it is necessary to have quite definite collective standards to which they must conform. At the same time, it is much the best for the health of the child that he should neither conform to them completely, nor fail to accept any of them. If, therefore, the 'best'

child can separate itself from its good behaviour and realize its capacity for rebellion through which it develops its critique of society and develops its individuality, this is all that can be hoped for. The reverse holds for the 'bad' child.

In the course of treatment, children sometimes temporarily alter their characteristics in such a way as to cause social disturbance offending parents' or teachers' prejudices. It is important that these prejudices be resolved by the parents and teachers if they conflict with the benefit of the child, as they often do, whilst the child is going through this phase. At the child guidance clinics, the parents

Dr. Fordham says :

1. The Child Guidance Clinic deals (apart from psychoneuroses) with backwardness and behaviour difficulties.

2. Backwardness, when due to low intelligence, calls for new outlets where the child can gain satisfaction through achievement; when due to absence from school, it can be rectified by coaching.

3. Backwardness due to emotional instability is generally linked with parent problems. Both parties need treatment. Such cases are dealt with by the Psychiatrist and the Social Worker, who also prepare for the subsequent adjustment in the home.

4. Behaviour difficulties are not confined to the dull and rebellious. Able and socialized children also harbour difficulties which come to light and are usually traceable to defective parent-child or teacher-child relationships. The present clinic system aims at working out the parent-child relationship and might well be extended to teacher-child relationships.

have the opportunity to work out their prejudices, but the teachers have not yet such opportunities. Discussions on cases with teachers are held in open conferences, but these discussions do not include the subjective factor. Now the subjective factor (motive) with which people act is of prime importance when working in contact with children. This is one of the most difficult things to explain to teachers and parents, because both generally come to the clinic expecting a ready-made solution that will be given to them in much the same way as a bottle of medicine is given by the doctor.

Sometimes it is possible to give such a 'medicine' in the form of advice which will cure the symptoms or put the patient on the way to solve his or her own problem, but in the vast majority of cases this is not possible or indeed desirable.

Where there can be co-operation between the clinic and the school it is largely on the superficial basis of reports from the school and advice and suggestions in the handling of the child at school given by the clinic. An example of this sort of co-operation has been given in the case of the dull child. To return to the case of the fifteen-year-old girl, had there been a teacher who could perform the same rôle for the girl as the one at the previous school, then she might well have re-established her persona of the 'star pupil'. A teacher who really understood what was happening might have been able to help the girl, but one who did not might, with the best

intentions, have used her power to increase the child's excellence as a pupil at the expense of her personal development. It would not be advisable for the clinic to engineer a relationship between child and teacher; however, should such a relationship develop, then the clinic might well act in an advisory capacity.

The present clinic system is that the psychological work be directed to working out the parent-child relationship, but in view of the increasing significance of school in recent years, as a place where many children start from very early years, the work might well be extended further to the relationship between teachers and children. The importance of the relation between parents and children is, however, the greater of the two, and the clinics are at present far too overworked to do more for teachers than gain their interest and work on an explanatory level. To get deep psychological insight into one's own and children's problems requires much time and patience, and cannot be done by group methods.

A good parent or teacher is one who works along the line of their own experience, and no amount of psychological knowledge learned only in an intellectual way can help. The reason for this is that the intellect is much too unwieldy an instrument to react sufficiently quickly to a difficult situation with a child. The reaction must be immediate and genuine, otherwise it is useless. Children are only rarely intellectual, and young ones never.

What the Parent and School may Expect of Vocational Guidance

Martin Dawson

Vocational Psychologist,
London Child Guidance Clinic

SOME children plan their own careers, as others later plan their own houses. They seem to do it quite well. Others get into difficulties—at home, at school, or at work. Research on which I am engaged suggests that a large measure of these difficulties

which harass children are vocational in origin, and belong not alone to their own vocation, but to the vocation of those around them. The vocational misfit, with all the misery of his own misplaced *libido*, is, in short, a carrier of emotional strain which falls most heavily on

children. For this reason alone, vocational psychology has a good deal to offer to parents and schools.

The labour turnover or changes in occupation among children must be enormous. Apart from financial considerations, the legacy in industrial neurosis thus bequeathed to the future is one for which oncoming generations will rightly call us barbarians. Such a problem cannot be attacked overnight. We cannot even approach it in entirety, but must be prepared to train laboriously small groups of workers, working quietly at many points. I have been fortunate during the past twelve years in being able to interview many thousands of young people at work in all kinds of situations in a sector drawn roughly between Hamburg, Liverpool and Tokyo. In September, 1935, thanks to the co-operation of Dr. William Moodie and Dr. Fildes, of the London Child Guidance Clinic, a survey was begun relating to the vocational factors involved in Child Guidance. Later, the London County Council and the Board of Education kindly made it possible to extend the work, which now includes research facilities in the Department of Psychological Medicine at Guy's Hospital under Dr. Gillespie, and at the Fulham Child Guidance Clinic under Dr. Mitchell.

The cases taken can be divided into three main groups: (1) there is first a group, numbering at present 125, subject to tests, interviews, placement and follow-up, and having the full resources of a child guidance team; (2) there is a second clinic group, unlimited except by cost of research, which acts as an internal control group. These differ from the first group in that vocational guidance was not given by the methods used in this survey. The cases are classified to correspond as nearly as possible with the cases in the first group. (3) A further group—an external control group—is taken from young people outside clinic circles, the number to correspond to the total in groups 1 and 2, a full total of 1,000 being anticipated if funds permit.

What are the underlying principles in the approach to such a problem? Vocational psychology is allied to the social sciences. Its first principles are grounded in sociology,

economics, including the principles of industrial management, psychology, including industrial psychology, mental health, and the principles of education.

Children are in constant process of evolutionary change; each child has its own pace. The stage reached and the rate of development are educational problems, and the best results can be achieved by co-operation between parents and school. The work of assessment is a psychological problem. The child, for instance, is regarded only too often in terms of chronological age. Educationally the significant age is his mental age, or stage of intellectual development. *Under the more prolonged stress of career his emotional age is of greater importance.* This emotional age cannot yet be assessed in precise terms, although attempts are being made to estimate it.

Clinical practice certainly confirms the view that, within limits which vary from case to case according to stress, emotional age influences the recorded level of mental age. Emotional age would appear to vary throughout life according to our state of mental health. Even the most healthy minded experience fluctuations in emotional level, and will admit it in friendly circles. In vocation, however, this emotional level is the all-important factor for happiness, success, and power to run the race.

Vocational psychology takes its systems of measurement very seriously. Why not? Years of labour are involved in arriving at satisfactory norms. Around the application of the tests each psychologist builds up his own technique, which helps him further in that subtle process called judgment. Thus, although test results may indicate a certain measure, interpretation of results is far more important and significant.

Parents and schools have been much attracted by intelligence testing. Tests give quantitative results in a way which is readily understood. Interpretation of test results is not so simple. Interview technique, for example, has been developed considerably in the range of personality which can be explored objectively but to the pupil's ultimate advantage. In judgment there is a blend of something which is intuition, instinct, and experience of a wide range of

similar cases. This judgment is weighed against test result, and is yet a corollary of what is termed psychometric measure. No trained interviewer uses the one part of this technique without the other. In this way vocational psychology proves to be a necessary supplement to ordinary channels for career information, whether this be for the normal or for the difficult child. It saves time, anxiety and expense.

Returning now to the tested groups. The first and second groups are divided into six classes, indicating position above or below the average intelligence. The test used was the Burt Revision of the Terman Scale supplemented by Kohs. Performance tests include Ferguson, Seguin, Oakley, and Kent Shakow. The National Institute of Industrial Psychology tests—memory for designs and form relations—together with Kohs Block have been found particularly useful in observing emotional stability. Educational tests include the Burt and Ballard tests. Other tests are used to observe particular occupational requirements, and a number of tests are used for therapeutic purposes only.

In this investigation, which is primarily concerned with the emotional factors in vocational guidance, test results then are not so significant as observations made during the tests. To give but a few examples: performance in each section, amount of 'scatter' and the differences between maximum and minimum scores are compared with the estimated requirements of certain kinds of training or occupation. Most people can make a spurt over a short period with reasonable results, but do not most kinds of employment require sustained effort? Rate of work varies, of course, from one person to another, but the slow yet consistent worker has still a respected place because he can usually be depended upon.

The process of interviewing reveals the very wide range and variations in ability, too numerous to outline. Qualities which were previously unsuspected come to the fore, and have great significance for the child, who now senses the joys of achievement. Ability becomes dynamic when allied to affect or feeling, and surges forward into vocational projectives. Energy which takes shape or form around these

projectives, generates and coagulates in progressive autogenous cycles. Without this creative ability men die off at an early age from sheer boredom, or are swept away by unchained energy, which arises from the depths of their own neglected youthful courses.

A further stage of investigation thus relates to the stimulation of interest-ability. An interest or centre of affect, allied to constructive social ability, I have termed a major-positive. An interest allied to destructive anti-social ability I have termed a major-negative. Lesser degrees of these interest-abilities are minor-positives or minor-negatives. In the study of behaviour a major-positive, or a number of minor-positives, or even a reformed negative, can be utilized to vocational advantage, for these positives, and negatives when re-organized, give shape and form to energy which is thus directed in a positive forward course in vocational projectives. For example, A, aged 12·6, mental age 13·9, was unhappy in a secondary school. His housemaster, a young man unequalled in my experience for care of his pupils, referred him for advice. A. had rare talent with his hands and all the indications of a good designer craftsman. Father, who wanted him to be a schoolmaster, was disappointed, but eventually agreed to allow him to take a technical training for the furniture trades. A. has been there since April, 1936, and is now contented. Incidentally, his father is rather worried about his own work, although this is quite unfounded. The minor-negative on the father's side, combined with a minor-negative in the boy's school life, might have seriously injured the boy's vocational opportunities, but for the free play given to the boy's major-positive, which is now justified by excellent reports.

Again, B, aged 14·11, mental age 17·1½, had been dismissed from a training ship for a sex offence. He had had no sex instruction, and responded well to the psychiatrist's interviews. When he was seen for vocational guidance it was discovered that he had unusual gifts for rapid calculations. B had no father. He had deserted, which B much resented, and the boy was beyond control at home. It was therefore arranged that he should live in a hostel with

work in a quick-sale butcher's shop. This plan has been carried through, and B appears to be quite settled. Discovery of a major-positive overshadowed the very ominous negatives in his life.

Similar interest-abilities have been discovered also in essays, drawings, lino cuts, wood carvings, and pieces of embroidery. C, aged 13.0, mental age 18.9, also writes poetry. He was hidden away in a dame-school, and referred for being unruly. He is now in a Central School and, like many a London boy, looks forward to work on a farm. His knowledge of the land is outstanding, considering the miles of bricks and mortar around him! But he comes of good Irish peasant stock, and every effort will be made to place him in agriculture, which would appear to be his major-positive.

Teachers have told me that they can read the breakfast mood of the parents in the expressions on the faces of their children. The children are physically free, but spiritually bound. Many live in the hell of an un-lived parental *libido*, and are set the task of achieving what the parents could not achieve. D, aged 17.2, mental age 12.2, was struggling hard and courageously in a technical school. His father was determined to make him a great success. His mother, formerly a teacher, knew that the task outlined was hopeless. A new career was planned for D, who showed gifts in draughtsmanship, but father was bitterly disappointed.

Here are just a few more examples, taken at random from my case books.

E, aged 12.8, mental age 17.1½, was referred by his school Medical Officer for stealing and general slackness. Had tried to run away. Father was a very intelligent and charming man, frankly at a loss to understand situation, but ready to take objective view. Was himself in career difficulty. Had changed his profession. E wished to become a Mercantile Marine Officer.

Treatment after psychiatric interviews. E sent to training ship to be introduced to officer co-operating with Clinic. Quite satisfied he would not like sea-life. Vocational situation discussed with father. Change of school for boy. After sixteen months, no further trouble. Case followed up every three months.

F, aged 15.6, mental age 10.6. Lived with

her mother and grandmother in a two-roomed dwelling of the poorest kind. She had never seen her father, who had deserted the family. She had no friends, never went out except with her mother, and was unable to keep any job because of extreme inhibition.

Treatment. Co-operation of mother gained in 'weaning' the child to social relationships. Introductions arranged by Social Worker. Juvenile Employment Officer found her work in West End workroom. As with E, tests were used chiefly for therapeutic purposes. F gained confidence. Has now kept her job for twelve months. Is earning £1 per week. Has recently sent a donation of 5/- to Clinic concerned.

G, aged 14, mental age 16.6. Charged in court with bodily exposure, lost his job. Had suffered from congenital venereal disease, contracted by father who, as a country gardener, had come to London to seek work. Was eventually cured but great shame hung over family. Schoolmaster had told him he would make good manual worker. Reacted against this by attending evening classes.

Treatment. Tests discovered mechanical skill. Juvenile Employment Officer arranged bench work with firm making domestic electrical appliances. Continuously employed for fourteen months, and no further trouble.

H, aged 15.4, mental age 15.8, was charged with stealing. She was unhappy at work, which was outside her social group, but there was misunderstanding between her parents. H stole to give presents, chiefly to her mother. She wanted office work, but was unwilling to attend classes. Psychiatrist treated the difficulties between parents. Social Worker and Juvenile Employment Officer found work recommended in a laundry. No further stealing. Continuously employed since December, 1936.

J, aged 15.9, mental age 18.9, ran away from school. No father. Very anxious mother. Boy keen on earning for himself. Wished to enter radio factory; was discouraged.

Treatment. Mother assured of boy's gifts. Boy persuaded to return to study. Good mathematician. Did surprisingly well at matriculation. Now taking Inter. B.Sc. in northern school of technology and quite contented.

Parental anxiety would be relieved if parents understood more fully the child's capabilities and emotional life. In this respect school reports to parents are seldom satisfactory, possibly because parents are so sensitive to the achievements of their children.

A boy or girl with average ability and good emotional health is more likely to achieve success than the clever but unstable. I often ask myself why it is that parents and schools move heaven and earth to push average boys and girls up to unattainable scholastic standards under great emotional stress when, despite all protests to the contrary, the average employer, including those who hold the fortresses of important corporation posts, will *welcome* consistent average ability plus more than average emotional health.

This insistence on emotional rather than intellectual factors in vocational requirements is likely to receive greater attention as we begin to realize the tremendous toll which modern life makes on mental health. The tragedy is that much of this ill health is economic in origin, and that the children carry the biggest load.

Vocational guidance, as interpreted here, would at least give the children the opportunity of a keener appreciation of vocation in its richest and less material aspects. The problem for parents, schools, and the vocational psychologist still remains, namely to encourage sane individuality with group loyalties and ultimate freedom, in an atmosphere of affection, security, and confidence, formed on mutual understanding.

The N.E.F. and English Education

C. D. L. Brereton

Organizing Secretary, English Section, N.E.F.

DURING the past year readers of *The New Era* have heard rather a lot about the financial difficulties of the New Education Fellowship, its new constitution and its new policy. The English Section is embarking upon a new phase of activity which will depend for its success upon the full and active support of all its members. This article is an attempt to give some idea of what we are aiming at and to indicate the most promising lines of development.

In the first place we all talk a good deal about 'new' or 'progressive' education. Just what do we mean by this and what is its relation to the N.E.F.? Most people are aware that since the War education as a whole has become more human and more conscious of the rights of childhood. The child has been given a status and has been the object of a good deal of research. We have learnt to respect him as being very different in his nature and in his life from us adults, and we now realize that we are making a very grave mistake if we force him too soon to conform to our standards. We realize that no two children are alike and we see the folly of trying to force all alike into a convenient mould. Education is becoming

child-centred and the schools are becoming child communities, where the children learn by experience to be socially responsible, instead of adult communities in which they must be kept under constant control and supervision. Learning is no longer distasteful, but because it is linked up with interest and activity it becomes a natural part of life itself. Instead of punishing blindly, we first of all try to discover the cause of the offence, and when punishment is necessary it is made to fit the crime as far as possible. Above all, a happy child is now something more to be proud of than a 'good' child. Children are recognised as human beings, changing with their changing years, and as human beings they have the right to be happy. It should be unnecessary for me to go into further detail; it is enough to say that education is becoming more human, more flexible, and much more difficult.

To what extent has this new attitude been absorbed into our educational system in England? I think a great deal more than many people realize. The 'progressive' schools, of course, are well known and much caricatured. Some are extreme and some more moderate in their acceptance of the child's need for freedom.

In practically all of them the children are happy, and this fact alone should excuse many faults. But the progressive nature of these schools is well known ; what is less realized is the extent to which the new attitude is spreading through the bulk of the schools of the country. The training colleges are turning out large numbers of teachers with the right kind of outlook, though it is true that many of them lose heart when they find themselves in rigid old-type schools with the school certificate examination before them. The nursery schools are probably the most enlightened of all, and the elementary schools, with the wholehearted support of the Board of Education, do the best they can under very difficult conditions. Many public schools are changing rapidly and are losing the monastic atmosphere which used to be so typical. On the whole there is considerable movement going on, though in the majority of schools there is not much to show for it.

Since its beginnings twenty-odd years ago, the New Education Fellowship has held as its aim the fostering and developing of this new attitude. To what extent the progress already made in England is primarily the result of N.E.F. activity it is difficult to say. Certainly the success of many of the progressive schools owes a lot to it. Its conferences, lectures, and courses have brought people together and have made possible the exchange of ideas and the discussion of methods on an international scale. The trouble at the moment is that the N.E.F. seems to have reached a dead end. I am quite sure that this need not be so ; quite clearly there is a very important work to be done.

The country has reached a stage in its educational development when co-ordination between isolated pioneers in every kind of school is absolutely vital. The membership of the English Section of the N.E.F. is not at the moment representative of half the people who are working along the same lines. People have had different reasons for holding aloof from us and I am quite sure that if they knew more about us and what we are trying to do they would become members. There are some who call us 'cranks', accuse us of being rebels with no constructive ideas, and misunderstand

our use of the word 'freedom'. A little accurate knowledge will soon allay their fears. Others, with more justification perhaps, have considered us too vaguely idealistic, content to discuss ideals and philosophy, and not concentrating enough upon translating these into practice which can be applied to ordinary schools under existing conditions. It is true that in the past the N.E.F. has been very much associated with the progressive schools and their problems, and that these schools have been in a particularly favourable position to put their theories into practice ; but the methods they use cannot be applied to the majority of schools. We shall now extend our activities among the public, preparatory, and state schools, and we shall concentrate our efforts upon their various problems.

The obstacles which are holding up progress at the present time are of three different kinds. First, and most serious, is the attitude of a very large number of teachers ; there is a good deal of active opposition to new ideas, but the main trouble is apathy and lack of interest. Then there is the universal system of external examinations which at present has such a cramping effect in most schools. And thirdly, there are the economic and administrative difficulties which lie behind the large classes, inadequate equipment and poor premises which are the curse of so many state schools. Those various obstacles we must face and deal with as best we can. As I see it there are three stages of development ahead of us :

1. Before we can hope to have any really effective life we must consolidate and strengthen our position. We must bring all isolated enthusiasts into touch with one another and with the movement as a whole. We must call upon the support of all those who are working in the same direction as ourselves and of all people who are interested in educational progress. Our membership must be at least doubled and all members must make a special effort to support our activities and help to make them really vital. Until this has been done we shall be unable to go any further.

2. During the second stage we must try to arouse interest among a very much wider circle of teachers in every kind of school, and the opposition which exists must be overcome as

far as possible. If the first stage has been successful this should not be very difficult.

3. By this time we ought to be a pretty powerful organization, truly representative of every kind of educational work. With the co-operation of the universities we shall be in a position to tackle the examination system, which already so many people deplore, make it less harmful to true education, or else replace it by some system which is more in keeping with the new spirit. This sounds ambitious, but I feel sure that once we have co-ordinated the scattered forces of progress into a single movement, such a far-reaching reform should not be beyond our power. The more deep-seated economic factors which make state education so difficult are probably outside our scope as teachers, but since large classes, smallness of staff, and poor premises and equipment are conditions which hamper our work so greatly, we must do all in our power as citizens to hasten their improvement.

But let me say once more that until we have got the support of all progressively-minded people we can do little. I shall concentrate in the space I have left upon the activities which I think should make this initial consolidation possible. These activities must be really useful to every type of teacher and administrator and to anyone who is interested in education. Every kind of school must be catered for. We must bring people together in discussion and informal contact so that they can compare their methods and their results. We must make widely known the methods which are being tried out in different schools and different administrative areas. It is useless to say that examinations and economic conditions make progress impossible; we must set to work and see just how much we can do in our different kinds of school while things are as they are. For this reason there must be some kind of machinery for making available the information that will help teachers to overcome their difficulties.

Many young teachers, full of good ideas, some of them fresh from training colleges, find themselves in schools where they get terribly disheartened and begin to think that all they have learnt is quite beside the point. It should be a most important part of our work to give these people the opportunity of meeting

others like themselves so that they may feel that they are not alone in their ideals and may thereby gain in confidence.

We must also try to keep people in touch with the wider aspect of child development and education so that they may see clearly the part they have to play in the process as a whole. For example, teachers in junior schools should recognize their own work as part of a much wider scheme, with the infant schools behind them and secondary education ahead. At the present time there is all too little liaison between these different stages, and there is as a result much unnecessary overlapping and disjointedness in each child's education.

I believe that we can consolidate ourselves and fulfil the needs I have outlined more quickly and more surely by means of small local discussion groups than in any other more spectacular way. The success of a small weekend group which has just been held is a most encouraging sign that this kind of activity does in fact produce the results we are looking for. It is important that these groups should start spontaneously from the keenness of individual people, because in this way they will have a life and vitality of their own and will not be dependent upon constant stimulation from outside. Several groups will meet in London to discuss various subjects from the point of view of different kinds of schools. In the various counties and provincial towns I hope that similar groups will arise, and it is essential that each group should be truly representative of all the interesting work that is going on in that particular district. I should like these discussion groups to be the active units which should form the backbone of the English Section.

Small regional conferences will be held from time to time in different parts of the country. These will serve to link up the various groups and will provide an opportunity for more extended discussions and wider personal contacts. Lectures and study courses will add to the usefulness of the conferences, but discussion must be the essence of the thing.

It is unnecessary for me to stress here the significance of *The New Era*. International in scope and extremely varied in its content, it should stimulate interest, link up our various

activities, and present different aspects of progressive education from many different angles.

In addition we mean to publish an extensive series of pamphlets which will be really cheap and available to all members of the N.E.F. They will describe the work that is being done in different kinds of schools where an attempt is being made to introduce more enlightened methods. This sort of thing has been done

already to some extent among the progressive schools, but nothing has yet been attempted for the public, preparatory, and state schools, and it is here that it is most wanted.

Such are the activities which the English Section of the N.E.F. hopes to provide and to encourage. May I hope that all our members will co-operate in helping to make them really interesting and successful?

Education and Peace

THE theme of the Sixth International Montessori Congress, held at Copenhagen in August, was *Education for Peace*. Among those who addressed the Congress was Dr. Elisabeth Rotten, member of the Executive Board of the N.E.F. Dr. Rotten and Dr. J. E. Smart (Director of Education, Acton) were elected Vice-Presidents of the Association Montessori Internationale.

The following resolution, proposed by Dr. Rotten, was unanimously adopted by the Congress, and the N.E.F. has been invited to give it its support:

'The Sixth International Montessori Congress, held at Copenhagen 1st to 10th August, 1937, consisting of individuals, including representatives of some Governments from 23 countries considering the fact that chairs have been established in some countries for the "Science of Defence" (*Wehrwissenschaft*), in order to foster and keep up the spirit of war and preparedness for war, instructs the Association Montessori Internationale (A.M.I.) whose aim it is "... to uphold the Rights of the Child in Society ... so helping all adults ... to lead the way to a higher and more peaceful civilization," to suggest to Universities and similar Institutions that they should establish the machinery for studying the "Science of Peace".'

Such places should focus and spread knowledge as to the conditions of peace among men, enlist the co-operation of the young and help to make the world safe to receive the contribution of young people, educated along the

lines of natural spiritual growth, as revealed through the method inspired by Dr. Maria Montessori.

The Congress urges the Educational Institutions seriously to examine the matter and to submit it to competent persons and authorities until practical solutions can be found.

It resolves that this motion in the first instance be forwarded to each National Society in membership with the A.M.I., with a view to ascertaining the possibilities of implementing such schemes, either directly or by a carefully-prepared programme of propaganda, and that each National Society be requested to report upon the motion to the next meeting of the A.M.I.

The Congress wishes that this resolution be, with discretion, put before representatives of Governments and Institutions, wherever there appear possibilities for practical steps towards realization.'

The N.E.F. has sent the following letter to the President of the Assembly of the League of Nations:

'We respectfully request the President of the Assembly and our Minister for Foreign Affairs to inform the XVIIIth Assembly of the League of Nations that public opinion demands an international policy based on the Covenant of the League, which will ensure world peace and effectively oppose all aggression. We do not regard this as a merely political issue. Our responsibility as educators demands the Sanctity of Treaty obligations as well as of any other given word, unless all educational effort towards securing ethical standards in young people be frustrated.'

BOOK REVIEWS



Designed and drawn by Leilia Barford

The Growing Child and Its Problems.

Edited by Emanuel Miller (Kegan Paul & Co., 6/-).

It is perhaps one of the healthier signs of this age that it is prepared to accept the implications of growth in children, both mental and physical growth, as likely to involve some problems for their parents and teachers.

Presumably this book is for interested people who want to know more about child psychology. Had it been given as a course of lectures it would have been easier to understand why so diverse a collection should have been assembled, but as a book it somewhat detracts from its value that in parts it is too simple, and in parts too technical to satisfy either the layman or the expert. It is a little disconcerting to read on page 141 that 'Naturally incompatible reactions such as shyness and over-aggressiveness cannot occur at the same time in the same child', and on page 200 'The boy was "nervous" in the sense that he suffered from enuresis, was afraid of the dark, and easily upset, yet at school he was daring, rebellious, and always mixing with the worst boys.'

Nevertheless, the book gives a very useful survey of the material which passes through the hands of a child guidance clinic, and indicates broadly the factors which may be at work in any individual case, and how these factors may be modified, often without elaborate treatment. More important still, the preventive aspect is stressed.

Each author develops one group of problems. Play, school life and educational aspects, habit formation and the turbulence of adolescence are each given a separate essay. It may be felt that in some the authors have a greater understanding of child psychology as a study, than of children as such. It is surely unwise, in a book of this scope, to try and convey such a concept as introjection. Freud's own writing, though by no means simple, tends to present material with a boldness and clarity which defy reproduction, and no author suffers more in the attempt made by followers, who present his concepts in a 'predigested' form.

This book is of undoubted value, however, in the choice of material presented, and particular thanks will be given to Dr. Miller for his compilation, as Editor, not less than for his admirable essay on the adolescent boy.

E. M. Creak.

Educational Adaptations in a Changing Society

—being the report of the South African Conference held at Capetown and Johannesburg in July, 1934. Edited by E. G. Malherbe, M.A., Ph.D., with the assistance of J. J. G. Carson, M.A., and J. D. Rheinallt Jones, M.A. 545 pp. 12/- (Juta & Co. Ltd., Capetown and Johannesburg).

Dr. Malherbe undertook a colossal task and he has discharged it well. The three parts of the report contain something of what was said by all the 150 speakers at the conference and, in their way, are almost encyclopedic.

The first part deals with education generally, the second part with the education of the African, while the third part is given up to the excellent concluding

Child at Play

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addresses which were given at both Capetown and Johannesburg.

In Part 1 the main theme of the conference was discussed in relation to such subjects as social philosophy, the international ideal, bilingualism, curriculum, methods, art, religion, home and school, pre-school training, examinations and tests, vocational guidance, rural education, and social work.

In Part 2 the theme, as applied to African Society, is widely dealt with, and African educational policy and practice are discussed in all their bearings. To the non-African this part of the report will in all probability make the greatest appeal. Mr. Rheinallt Jones, who was responsible for it, is to be congratulated.

It is impossible to attempt to review in any detail such a large list of subjects. Most of them, with the exception of those relating specifically to the native problem, are based on principles which have long been familiar to the readers of *The New Era*. The report is well worth perusing. Besides furnishing an excellent record of the transactions of a momentous conference, it is an excellent book of reference on the subjects enumerated above. Copies of this report may be obtained from 29 Tavistock Square, W.C.1.

A.J.L.

[A fuller review of this book will appear next month.]

Great Lives of To-day. W. Bertram White (Methuen, 1/9).

Mr. White has broken away from the bad tradition of hero-mongering which esteemed success above noble aims and physical prowess above spiritual gifts. To find W. H. Hudson and Margaret McMillan introduced to the young reader is an unusual pleasure. Sir Wilfred Grenfell, Gino Watkins, Gertrude Bell and T. E. Lawrence are

good adventurers, with interesting characters and purposes; in Lawrence's case, of course, the purpose is controversial. Amy Mollison is perhaps an appropriate subject to be included, since flying is a major popular interest and record breaking the surest path to popular fame. All the same, she seems rather a lightweight in this company, which is no doubt the reason why Mr. White makes the most of her moment of triumph, with its royal congratulations, its C.B.E. and £10,000 from 'a great English daily newspaper'.

And what of the remaining life, Cecil Rhodes? It certainly displayed great ability and perseverance, but what else did it display? What of its aims and methods? That is the chief difficulty of writing inspiring biography for the young; it becomes 'inspired' in the journalistic sense. If you write a novel or a play you can observe Boileau's rule, 'Aux grands coeurs donnez quelques faiblesses.' But if your hero is real, must you whitewash? Must you make ethical black and white as simple as in wartime propaganda? Must you accuse Kruger and leave Rhodes blameless? We need not give the young 'debunking' biography. But do not let us start them off with bunk. Do not let us confuse their standards by representing as pure good what is actually a fascinating mixture of good and bad.

But, when this has been said, we can be grateful to Mr. White for introducing some unusual great lives. Intelligent children will enjoy the book, which is well produced with good illustrations and maps, and they will be stimulated to read further.

There are one or two odd mistakes. On page 25, Wells Cathedral is transported to a 'marvellous position crowning the Mendips'. On page 73, Mr. Asquith's career is speeded up by making him Prime Minister in 1895.

V.O.

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The New Education :

a re-statement of ideals

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THE New Education is not new, in the sense of being new-fangled, haphazardly devised, with the object of catching the fancy of an uncritical public. It is inspired by certain truths and ideals which are fundamental to human nature and with which, therefore, the mind and heart of every great teacher, whether secular or religious, has been in tune. The prophets who appealed to the inner nature of man and utilized the power of love rather than force for their conversion were new educationists ; Socrates, who made people think intelligently and fearlessly, was a new educationist ; so are the mother who sees the spark of goodness in her child and, with sympathy, intuition and patience, guides his natural development, and the teacher who may be ignorant of the ideas of the orthodox leaders of the movement, but who tries instinctively to liberate the spirit of his pupils. In so far as this movement is a response to the desire and effort of all true teachers to catch a better and happier vision of their work, it is not new. It enshrines some of those undeniable values which religion, philosophy and ethics have often recognized and preached. They often failed—or achieved only partial success—because no widely applicable instrument had been forged to make these values effective in the conduct of groups and individuals. The New Education is a promising and pliable instrument for the translation of these values into practical conduct. The movement as we know it to-day owes its origin and its name to the fact that education has often been dominated by entirely different and mischievous ideals.

In so far as the New Education is a protest against traditional and

mechanical conceptions of education, it is undoubtedly new. Education has often, in the past, paid too much attention to such factors as curriculum, examinations, and inspection—and not enough to the actual child, his psychology, his needs, his creative urges, and pulsating life. The New Education has brought about a 'Copernican Revolution' by placing the child in the centre of the stage and relegating everything else to secondary importance.

Reverence for Childhood

What are the most important of the principles which inspire the various movements and methods associated with New Education? The fundamental article of its creed is an infinite faith in, and reverence for, childhood and its potentialities. A teacher who lacks this reverence can never enter into the kingdom of new education, although he may possess all kinds of pedagogic qualifications. Russell has expressed this truth with great force and in lines of haunting beauty :

'A man who is to educate really well, and is to make the young grow and develop into their full stature, must be filled through and through with the spirit of reverence. . . . He feels in all that lives, but especially in human beings, and most of all in children, something sacred, indefinable, unlimited, something individual and strangely precious, the growing principle of life, and embodied fragment of the dumb striving of the world. In the presence of the child, he feels an unaccountable

humility—a humility not easily defensible on any rational ground, and yet somehow nearer to wisdom than the easy self-confidence of many parents and teachers. His imagination

This is part of Professor Saiyidain's Inaugural Address at the first N.E.F. Conference, held in India, at Gwalior last December. Many readers will be grateful for his re-statement of our common aim.

shows him what the child may become, for good or evil, how its impulses may be thwarted, how its hopes must be dimmed and the life in it grow less living, how its trust will be bruised and its quick desires replaced by brooding will. All this gives him a longing to help the child in its own battle . . . not for some outside end . . . but for the ends which the child's own spirit is obscurely seeking.'

This is the spirit of *reverence* which the new educationist must feel towards the child and, as for his faith, I recall to myself the following lines of Rabindranath Tagore, the President of the All India New Education Fellowship: 'Every child brings with him the message that God is not yet disappointed in man.'

Cultivation of Uniqueness

Respect for the child's individuality must lead to far-reaching changes in our traditional conceptions of method and discipline. Every child possesses a unique individuality which is not repeated in any other child. This is true in spite of the traits and characteristics which constitute the fabric of their common humanity. Despite an appearance of similarity, these children are actively engaged in the construction of their own unique vision and conception of the world in which they are living, and in assimilating it in their own characteristic way. It is not only in the interest of the child that the teacher avoids a dead uniformity of approach in teaching. He is keenly conscious of the fact that the richness of the world consists in its diversity. In every normal child there is some spark of talent, good for himself and useful for society to be discovered and fanned into flame.

Individuality and the Social Medium

In its quest for individuality, the New Education has not been betrayed—as one of its greatest exponents, Rousseau, tended to be—into a denial of the importance of social life and culture. It believes that individuality grows and realizes itself best in a social medium and that it is only when children come into intimate, active and co-operative contact with other children and adults, that they discover their true selves and bring out the best that is in them. Hence, they must be fed on common

interests and purposes and learn to value and appropriate the resources of their common culture. The strengthening of the social sense is an essential condition for peace in a society which stresses the value of individuality, for that alone is the basis of tolerance and social cohesion. This will, of course, differ fundamentally from the regimentation of the individual such as is found in 'totalitarian' states where co-operation must be limited to ready-made, unquestioned purposes, and the individual as such has little hand in the direction of his activity or the determination of his objectives. It seeks to broaden the scope of the individual's loyalties to the maximum extent, aiming at creating a truly international and humanitarian outlook, not limited by racial and geographical considerations.

Freedom

This is a much-abused term, the pursuit and rejection of which has greatly influenced the thought and the history of mankind. We cannot recapitulate either the argument or the historical processes here. Suffice it to say that the new educationist desires to bring up children in an atmosphere of intellectual and moral freedom, where they have an opportunity of becoming active participants in the process of their own education. The mind can only develop when it comes into fruitful relationship with its environment and is allowed to handle it in a purposeful manner. Freedom demands self-activity, the principle of learning by doing, the valuation of living experience above passively assimilated information, the chance of making mistakes and learning from them. On the side of character training, it postulates freedom of social intercourse, self-government leading to self-discipline and a gradual, actively acquired, personal consciousness of the principles underlying social and ethical behaviour. On the side of organization, it demands freedom not only for the children, but also for the teachers—from those restrictions and irritating interferences which take the joy out of their work, from that detailed prescription of methods and curricula which make their teaching mechanical and lifeless, from the tyranny of the examinations which arrest all freedom of action and experimentation.



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Release of the Creative Impulse

The demand for freedom has an ethical justification as well as a practical basis. Without freedom there can be no release of the creative impulses which are found in all normal children but, of course, in varying degrees. Genuine happiness consists in the feeling that one is giving free expression to one's powers in the service of some significant and acceptable purpose. Joy is, according to Bergson, 'the seal which nature sets on every piece of creative work which is properly completed'. Education, inspired by this ideal, should become a great revolutionary force in human affairs and relationships. For, it is inspired by the belief that happiness must be sought, not in the exploitation of others for one's limited and selfish purposes, not in the attempt to dominate others by force, not in the feverish desire to annex as many external possessions as possible; it is to be found in creation and creative service. This creation may take one of many possible forms—literary, artistic, intellectual, craftsmanship, social service and, above all, the creation of the self by the self, the gradual unfolding of one's personality as a work of art, characterized by harmony, balance and unity in diversity. But in every type of creative work, the dominant motive must be, not a selfish taking-in of whatever may be available, but a generous giving-out of the self to the service of some great purpose. Of course, there is no *logical method* of proving that this 'creative' happiness is superior to the 'possessive' happiness which haunted the dreams of many whom a false conception of history still honours and whose doings burden the memories of school children.

This Sorry World of Ours

Let us recall to ourselves vividly the condition of the world in which we are living. The growth of our social and moral consciousness has not kept pace with the growth of control of natural forces and physical resources. This has resulted in a situation which is fraught with incalculable danger for the future of our culture and civilization.

Individual life is cramped and embittered by jealousies, repressions and inhibitions leading to all kinds of nervous disorders and destructive

impulses. National and international life is based on an insane and irrational competition, on the exploitation of weaker groups and nationalities, on social and economic injustices perpetuated by force and upheld by law, on a lust for power and destruction.

'The source of all this,' Russell contends, 'does not lie in the external world, nor does it lie in the purely cognitive part of our nature, since we know more than men ever knew before. It lies in our passions ; it lies in our emotional habits ; it lies in the sentiments instilled in youth, and in the phobias created in infancy. The cure for our problems is to make men sane, and to make men sane, they must be educated sanely.' He goes on to point out, with uncompromising frankness, how at present the various factors of social life are all tending towards social disaster. 'Religion encourages stupidity, and an insufficient sense of reality ; sex education frequently produces nervous disorders, and where it fails to do so overtly, too often plants discords in the unconscious which make happiness to adult life impossible ; nationalism as taught in schools implies that the most important duty of young men is homicide ; class feeling promotes acquiescence in economic injustice ; and competition promotes ruthlessness in the social struggle. Can it be wondered at that a world in which the forces of the State are devoted to producing in the young insanity, stupidity, readiness for homicide, economic injustice and ruthlessness ; can it be wondered at, I say, that such a world is not a happy one ?'

The Message of the New Education

This rather long quotation from Russell puts the case for the New Education with admirable clarity and force. I am not sure whether all new educationists will necessarily agree with all the radical implications of Russell's viewpoint, but no one who has courage and integrity can deny that his picture of our world is substantially correct and that his appeal for greater 'intelligence, sanity, kindness and a sense of justice' in the conduct of our affairs is of irresistible significance. It also defines and indicates the scope of work which the New Education has to accomplish. It must not be interpreted as a pedagogical movement in the

narrow sense, concerned with certain technical reforms in methods and curricula ; it is essentially a spiritual movement directed towards the objective of producing far-reaching changes, first in the psychology of youth and then indirectly in the network of institutions within which their life is environed. The above precedence, it may be noted, is not in point of time but only with reference to the degree of relevance so far as the work of education is concerned. Education is primarily concerned with the mind, the emotions and the behaviour of the young ; it has an indirect and long-range influence only, on the reshaping of the social order. But it must be admitted that education cannot exercise its full influence on the disposition of the children, if it has to function within the framework of social forces which are hostile to it in spirit and intention. Therefore, education, from the wider point of view, is part of the larger forces of social reconstruction. But, in view of the jealousy, hatred and destructiveness with which the world is charged to-day, it cannot afford to wait indefinitely for the reorganization of our social fabric and must assume the lead in this crusade by stressing those values which I have discussed in this paper.

A Duty and an Adventure

Like all great, living movements the modern movement of New Education also started with the creative effort of private individuals who had seen the light and were anxious to share it with others—with children, with parents and with teachers. Here, a teacher with idealism, insight and enthusiasm ; there, a small private school with a band of devoted workers ; or, an educational theorist with an intuitive understanding of children's minds and spirits ; or a group of enlightened parents anxious to provide a better and happier schooling for their children than they had themselves received : these were the pioneers who, modestly but with faith, kindled the first few torches. These have since been carried from school to school, from country to country, from continent to continent till the New Education has to-day become a truly international movement which is fighting a winning battle everywhere. It has had, and still continues to have, occasional

setbacks, but on the whole, it is winning new and eager adherents everywhere; in some countries like Norway and Denmark and Belgium—where the victories of peace are more highly prized than preparations for war—it has even won over the official Departments of Public Instruction.

In our country, the movement is still in its infancy; there are a few 'new schools' which are extremely good and promising—Shantiniketan at Bolpur, Jamia at Delhi, Vidya Bhawan at Udaipur, the Village School at Moga, and a few scattered educational thinkers and workers in different parts of the country. But the large majority of school teachers and schools continue to work in blissful ignorance of the new ideas: their heaven has not begun to work in our educational system. It is idle to look up to the Departments of Public

Instruction to take the lead in this matter. They have neither the imagination, nor other psychological requisites for such an undertaking. The first impulse and momentum must come from the educational work of private individuals and private institutions. It is, therefore, the duty of all wide-awake and progressive teachers in India to associate themselves actively with this movement and to dedicate themselves to the service of its ideals. And when they have actually undertaken this 'duty' in the right spirit, they will discover that it is also a fascinating *adventure* which yields its own reward and brings its own joy at every step: an adventure in the making of better, happier, more balanced and more just men and women than the bitter, inhibited, destructive and self-centred people who constitute the majority of the world population at present.

Education for Citizenship in the U.S.S.R.*

Vivian Ogilvie

UNDER Diderot's statue in Paris stands a saying of his that, after bread, the first need of the people is education. That spirit informs the U.S.S.R. Tsarist Russia was notoriously backward in education: 78 per cent. of the population was illiterate and in 1914-15 only 7,800,000 children were at school. Pobedonostsev, Procurator of the Holy Synod from 1881 to 1905, actually said, 'Give the people the barest minimum of education, just so much that they shall not look for a way out from the position they are in; give them as little education as possible, for education may be harmful both for them and for the whole system.' The new system, on the other hand, needed education. As Lenin said, 'You cannot

build a Communist State with illiterate people.' Therefore education must be made accessible to all. To-day it is free, from the crèche up to every kind of adult education, and equally open to both sexes; and the earlier discrimination against children of the deprived classes has been abolished. Illiteracy, it is claimed, has been reduced to 8 per cent. of the population and there are 28,000,000 school children. There is universal compulsory education from eight to twelve in the country, eight to fifteen plus in the towns.

So much for the increase of educational facilities. But what of the education they give, especially education for citizenship?

* This article makes no claim to originality. It merely attempts to put together from the writings of others some account of what is being done and aimed at. The principal sources were a document furnished by the U.S.S.R. Society for Cultural Relations with Foreign Countries (from which all unacknowledged quotations are taken), and a number of books, critical as well as enthusiastic. Specially useful have been Beatrice King's *Changing Man*, P. A. Sloan's *Soviet Democracy*, A. Pinkevich's *Science and Education in the U.S.S.R.*, and Lady Simon's chapter on Education in *Moscow in the Making*.

IN a sense all education is education for citizenship, and a country that has set about building a new society will aim very consciously at training citizens. Russian schools are regarded as 'an instrument for completely eliminating the division of society into classes, an instrument for the communist regeneration of society'. They are to lay the foundation 'for training new intellectual forces, highly qualified as regards their general cultural and their technical knowledge and devoted to the new order'. Training for citizenship begins with pre-school education, whose aims are 'the development of the maximum activity and initiative; the maximum possibility of collective direction of activity, while preserving and developing such elements of individuality as will guarantee each child the greatest capacity for living and manifesting its instincts of creative work and research, and the possibility of acting on its own experience, from definite sense observation, capable of immediate utilization.' (Pinkevich, p. 45. See also Vera Fediaevsky's article in *The New Era*, July 1937).

All phases of Soviet education bear the impress of the new order and its philosophy. For instance, the new standard which judges right and wrong by the test of service or disservice to the community means a different motive and aim in life from those current in our type of society. Again, the Marxian principle of the unity of theory and practice breaks down the division between brain work and manual work and gives an intelligible purpose to all learning. Equality of the sexes leads to co-education in every kind of school. Collective management in adult affairs is matched by collective management in schools.

Soviet education is through and through an education for and in citizenship. In a real sense—not as a sporadic make-believe—the child is a citizen. He is working for the state and the state is working for him. His health and education are one of its first concerns, and when he leaves school he will join in running its enterprises and governing it. (Russians receive the vote at eighteen.) A sense of security, a conscious purpose, co-operation in something bigger than oneself, a future to look forward to—given these con-

ditions, education for citizenship becomes real and, one would almost venture to say, easy. Without them it can be nothing but a hopeless problem.

THE first feature of Soviet education that strikes visitors is that every branch of it is open to those who have the necessary ability. Universal elementary education has been mentioned. Secondary education is not yet universal. There is a shortage of secondary schools, especially in the villages, but the number is continually growing. From a secondary school any boy or girl who has reached the required standard can enter a university or other place of higher education, with a state maintenance allowance. For those who, from one cause or another, have missed a secondary education, facilities are now so widespread that almost every working citizen can prepare for entrance to a university. Working hours being only seven (sometimes six) a day, adults have time and energy for education.

This spectacle of absolute equality of opportunity cannot fail to hearten progressive educators, whether they approve of communism or not. For, in Professor Tawney's words, 'children are children regardless of whose children they are. The only tolerable principle for a civilized community is one of complete educational equality.' The success of this 'only tolerable principle' is being demonstrated in the U.S.S.R. It is creating a classless society—spiritually as well as formally classless. Not only socialist writers like the Webbs and Sir Charles Trevelyan, but critics like Sir Bernard Pares, testify to the disappearance of barriers such as those between governing and governed, intelligentsia and 'the masses' (*Moscow Admits a Critic*, pp. 35-6.) Even André Gide says, 'I think that nowhere is the feeling of a common humanity so profoundly, so strongly felt as in the U.S.S.R.'

The second remarkable feature of Soviet education is 'the extent to which the Soviet student, in school, technical college, and university is trained to participate in the running of public affairs, starting in the school or university itself, and extending over every aspect of Soviet life' (Sloan, p. 19). As a

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future worker the child must learn to co-operate and to accept responsibility—responsibility to a group. Every activity in the U.S.S.R. is of a co-operative kind and the school is no exception. The headmaster or headmistress is a senior comrade. The children are junior comrades, but no less citizens, and they are treated as serious human beings. They respond by behaving as such and the teacher has no need to 'use his authority'. (Corporal punishment is, of course, forbidden by law.) A tradition of good behaviour has grown up, especially among the Pioneers, the children's communist organization: certain things are 'not done by communist children'. (For the rôle of the Pioneers and Komsomol see King, ch. 17.) Every incentive is given to individual achievement, but in such ways that individual success contributes to the success of the group. For instance, the children are not listed as 1st, 2nd, 3rd, etc., according to results. Work is simply marked excellent, good, fair, poor, very poor. Thus no child loses by another's success or gains by another's failure. On the contrary, the more 'excellents', the better the class is pleased, for the different classes in the school compete with one another for the maximum number of 'excellents' and the minimum number of 'poors'.

THE U.S.S.R. has had, on a large scale and in the aggravated form to be expected in a period of nation-wide psychological adjustment, the disciplinary troubles that experimental schools elsewhere have had. Mrs. King's chapter on Discipline tells the story. But the Soviet educationists have had the patience and courage to stick to their principles, while adapting their methods to fit circumstances. 'They are firmly opposed to discipline in the school imposed from above. It must be an intelligent discipline that comes from within, which results from the harmonious development of the child in a harmonious environment. If there is indiscipline, the cause must be sought first of all in the child's environment, including the teacher, and then in the child.' (King, p. 91).

The Soviet schools have stuck to the principle of self-government and their committees, unlike the artificial parliaments in some of our

schools, have real power. The class elects its own leader, whom it entrusts with authority to check attendance and general discipline, and its own committee, which decides matters of importance to the class. The whole school has likewise its elected committee to deal with school affairs. Sub-committees of the children deal with special aspects of school life—hygiene, meals, library, equipment, etc. Regular meetings between teachers and pupils are held for discussion and criticism, and the pupils have the right to criticize the work of their teachers. Wall-newspapers play a prominent part in the school as they do in factories and elsewhere. They display articles on school, local and national matters, reports of class successes and failures, etc., and are a recognized channel for criticisms and suggestions. Thus the school practises the same constant criticism and suggestion 'from below' that are a feature of the whole life of the Union (cf. Simon, p. 114).

Mr. Sloan makes the interesting point that the spirit and procedure of the Soviet school resemble rather the playing-field than the classroom of a British school. For it is on the playing-field that the English boy gets his experience of voluntary discipline; it is there that he participates with others in social activity for the benefit of the group, that he acts from spontaneous enthusiasm, that he co-operates and helps those less proficient than himself, that the teacher is no longer a policeman but a 'coach'. 'If the playing-fields of Eton have been responsible for bringing up a race of Empire rulers, then the classrooms of the Soviet Union, by introducing that same spirit of collective sport into the work of the whole younger generation, is bringing up a race of people really capable of ruling, not an Empire, but themselves.' (Sloan, p. 40). Sir Bernard Pares says, 'They have found a discipline of their own; it is, I think, the most attractive thing in the Soviet Union to-day.'

A factor which fosters the growth of this self-discipline is the close and regular contact between the schools and the everyday life of the country. Schools work in intimate connection with near-by industrial and agricultural enterprises, a representative of which sits on

the school advisory council. This also facilitates 'polytechnization', a fundamental of Soviet education. It is not narrow technical training, the learning of a specialized skill. It is education in the general processes of production, its scientific basis and materials, its economic structure, and the organization of factories and workers, plus practical training in the use of the simplest tools of all industries. (see King, ch. 5.)

Another measure, very important from the point of view of citizenship, is the provision of opportunities to cultivate spare-time hobbies—sports, natural history, engineering, arts, crafts, literature, photography, etc. The child is encouraged to take his hobby seriously. There are Young Inventors' groups attached to schools. A group of child enthusiasts takes part in the research work of the Moscow Zoo. The larger towns have their own children's theatres and cinemas, where meetings are also held for the children to criticize the performances and suggest improvements. In Moscow children hear writers read their latest children's stories and discuss them together. This is all in line with the close link that exists in adult life between amateur and professional activities.

IT is impossible to deal here with several other interesting and relevant matters, such as the reclamation of delinquents. Fortunately the film *Road to Life* and Makarenko's book of the same title are well known, and many English visitors have described Bolshevo. (cf. Noel Brinton's article, *New Era*, June, 1936.)

More useful for us will be a reference to some criticisms which have emerged in Russia itself. In 1931 and 1932 the Central Committee of the Communist Party fiercely criticized the qualitative shortcomings of instruction in the schools, and various steps have since been taken to rectify them. Two points of attack specially affect training for citizenship. The first is 'the over-burdening of school children and pioneers with civic and political training'. A decision of April 1934 prohibits the interference of Young Pioneers' organizations in school work (unless sanctioned by the education authorities) and the over-burdening of school children with social-political tasks.

The second refers to instruction based too much on theory and too little on facts. Decisions have been taken against 'the substitution of abstract sociological schemes for a coherent exposition of general history'; they call for the making of new textbooks scientifically presenting factual material in a strictly chronological order. Sir Bernard Pares was told by the head of the Faculty of History at Moscow University, 'We are returning from

abstractions and theories to facts and the concrete, with interest in events and personalities.' He describes a history lesson which he visited and his impressions confirm those of other writers that Soviet instruction is turning more and more to facts and that it is re-establishing links with the culture of the past.

If these rectifications are carried through, they will go far to make Soviet education a solid foundation for citizenship.

Child Guidance: Treatment in the Environment

C. L. Hay-Shaw

**Social Worker, Cefn Coed Hospital
and Swansea Child Guidance Clinic**

IN this paper I propose to deal with that part of the treatment given by a Child Guidance Clinic which is carried on outside the Clinic, and directed towards people other than the patient himself. To my mind, such treatment means the adjustment of any problem, material or psychological, which appears in the child's setting, and is in any way morbidly affecting the relationship of the child to the community. There are many practical ways in which the Social Worker may adjust the environment, such as obtaining financial aid in cases of poverty, and arranging separations, or other forms of legal aid. She can find social outlets, jobs, facilities for training and for convalescence, and altogether can help people to make use of the services offered by the community, but which, for some reason, they are not able to arrange for themselves. All these things are useful and must not be overlooked, but they are not the most important part of treatment. The most difficult, and incidentally the most interesting, part is the adjustment of complicated psychological situations which arise in the home and school.

One of the most difficult points of this treatment is the fact that one is not only treating the patients, but also members of his family or school, who do not consider themselves to be in need of treatment.

Again, one is not treating an individual, but a situation as a whole. I have no doubt in my own mind that treatment in the environment is necessary, if any satisfactory adjustment of the child's problem is to be expected. Where, after investigation, a child is found to be less in need of treatment than the adults in the picture, it is quite futile to direct the treatment anywhere but where it is needed. Both the child and the environment may be in need of adjustment, in which case the two forms of treatment can be carried on at the same time (for example in cases where the child attends the play centre, and the Social Worker visits the home, or where the child is treated by the Psychiatrist and the Social Worker concentrates on the school situation). But there are other instances where there is no need for the child to be treated directly, the whole problem being in the home or in the school situation.

It is one thing to offer treatment to a person who comes to you complaining of not being well, or of being unhappy, but it is quite another thing to try and treat a person who has brought his or her small child to the clinic, expecting you to find something wrong with the child and put it right. One cannot turn round on such a parent and say: 'There is nothing wrong with your child, but *you* are in need of treatment', although this is often what one thinks

and would like to be able to say ! Here a very important question arises. Are you going to tell the parent frankly what you feel or are you going to treat him first and tell him afterwards ? How far are we entitled to interfere with individual freedom by treating people without their knowledge, and without having explained to them first what we are intending to do ?

It is not often possible to be completely frank with the parent immediately, because it is essential to gain the confidence of the person concerned before breaking it to him that you think there is any adjustment needed on his part. Many parents are only too willing to accept treatment, provided it is given tactfully, and they understand why it is needed. On the other hand, there are many people greatly in need of treatment, who resent being considered as patients and will only accept the idea at all when they have attained some degree of adjustment as a result of treatment. As a general rule I think one can say that frankness pays best, and that, provided you have really gained the confidence of the parent, you will have a far better chance of success if you let him know that you are treating him rather than the child. One must give people credit for a degree of intelligence, and like 'Mrs. Do-as-you-would-be-done-by', be as open with them as you would like anyone to be with you. As an example of a case in which it was not possible to tell the parent immediately that the treatment was being directed towards her, I cite the following :

A young girl was brought to the clinic because she was very troublesome in school. She was a secondary school girl, whose intelligence was excellent, but who was doing badly at school. She was constantly in trouble, and truanted frequently. She was the youngest of 10 children, and it did not take long to discover that the mother was tired of bringing up children, and had lost interest in this one. There was nothing to be done with the child, except to give her coaching in the school work she had missed. She was, in short, a normal, healthy adolescent, craving attention. The mother was well over 40 and it was impossible to walk into her home and tell her, that she, who had brought up nine other children, did not know how to bring up this particular child. It was

a very superior type of home, and could only be entered with a great deal of tact. However, after considerable time had seemingly been wasted in visiting the mother on the pretext of finding out how the child was getting on, having tea, and talking about all sorts of things the mother said one day, 'I am beginning to see that I have been at fault with this child. I have been bored with her, and have neglected her.' She asked what she must do, and she was then told that, if she liked, the Social Worker would visit her regularly and help her to deal with each situation as it arose. The mother was prevented from developing any feeling of guilt by being reminded of the success she had had with the other nine children, and it was pointed out that her failure with this one was due to the fact that she was tired, rather than neglectful. She responded well and in a few months the child was behaving quite well, and her school work was satisfactory. In this case the mother knew and accepted the fact that the treatment was being directed towards her rather than the child, but she could not have done so until she had been made ready to accept the facts.

Another point which arises here, is how far one should carry on with the treatment of adults after the child's own problem has cleared up ? I am inclined to think that, having entered the situation, it is our responsibility to clear up as far as possible any maladjustment which is likely to respond to treatment, and that we owe it to the child himself to do so. If the child's own problem was in the first place bound up with the environmental difficulty, the fact that one part of the situation has been adjusted and the actual symptom has disappeared does not give us any guarantee that other problems will not arise. To obtain this guarantee one must try to adjust all members of the group to the limits of their own temperaments, or until unalterable circumstances in the situation make further treatment impossible. Perhaps this therapeutic ideal is too high. It may sometimes be impracticable but I am convinced it is right. The following case will illustrate what I mean by the necessity for carrying on some cases after the child's problem has cleared up.

A small child was brought to the clinic

suffering from enuresis, which had persisted without a break from infancy. Because of the bed wetting she was getting a great deal of attention from the mother who was sorry for the child, and would get up several times in the night and change her, or would take her into her bed. In this way the mother never had a complete night's sleep. The child slept in the parent's room, and during the evening would call out continually. She was also sullen, and jealous of any attention the mother gave to anyone else. She had never been sent to school although she was over five. It was pointed out to the mother that the child was being over-protected, and the enuresis was being made pleasurable. After several months the child was gradually released from the over-protection of the mother and was sent to school ; being dry was made more pleasant than being wet ; she was given a room to herself and she became in every way a normal happy child. The enuresis completely ceased, and the case was about to be closed, when for no apparent reason the mother developed an acute anxiety state. She was finally seen by a psychiatrist, and it was discovered that the mother had always been emotionally dependent, first on her own mother, then on her child, and as soon as the child had been released she had transferred this dependence on to the Social Worker. She was treated for this condition and became well and independent.

When one considers the time that must be spent on these intensive cases, the everlasting question arises as to whether one should treat a few cases thoroughly or a number of cases on the surface. To me there does not seem to be any hard and fast rule. There appear to be a certain number of cases where it is worth while spending a great deal of time and others where it is not. It is, of course, possible that some of the cases, where we have dealt only with the more obvious symptoms, might have responded to a more intensive form of treatment, but I think that one has to leave this to the personal judgment of the clinic team.

Treatment in schools is in some respects an even more delicate task than treatment in homes. Teachers feel sometimes that they have not got time to devote to the individual, and that if the child does not conform to the

group, he must be corrected. They find it difficult to realize that, by spending a little extra time on the difficult child, they will save themselves a lot of time and trouble in the future, and will really be serving the interests of the group in the long run.

Another point which has to be considered with teachers is the fact that their own emotional attitude towards certain things is apt to make it difficult for them to be unbiassed in their judgment towards certain behaviour difficulties in children. I have known teachers who added considerably to a child's difficulty by their horror and disgust at his stealing or sex play. They are primarily concerned with the imparting of knowledge and those behaviour difficulties which arise now and again in every school are things which require specialized knowledge and training to understand and treat. It is the responsibility of the Social Worker, in cases of this sort, not to criticize but to try and alter the teacher's attitude towards the problem, in other words to treat the child by adjusting the teacher's attitude towards him and his problem.

The whole art of treatment in the environment seems to me to be based on a thorough investigation of each case before any treatment is attempted. It is far better to do nothing at all until you are quite sure that what you intend to do is right. The situation is often so delicate and precarious that you cannot afford to make a mistake. If during the investigation you have established 'rapport', the person concerned will in all probability be ready to accept treatment when it is offered, or at any rate to give you a chance to bring about that acceptance.

The Social Worker should not in any way encroach upon the field of the psychiatrist. She is concerned with the social aspect of the situation, not the medical, and she should be able to recognize in any of her patients the need for medical or psychiatric attention, and be willing to hand the case over, just as the psychiatrist will hand over a child who is in need of social treatment rather than psychiatric. There should be no overlapping and there is no reason why the treatment of the child and the environment should not be carried on simultaneously and in perfect harmony.

The Beginning of Expression

Dr. Flora Shepherd



Number 1.

IF a continuous film were made of an infant from birth to six months it would be possible to trace the dawning and development of the infant's expressive responses. At the age of six months, eager expectancy, trust and a sense of security, apprehension, disappointment, a striving effort, impatience, these and many more expressions would show unmistakably in the photographs. But what would be the youngest age at which the infant's expression was indicative of his response to his mother or nurse and to the situations she created for him?

Much research has been undertaken with the object of answering this question. My own observations tend to show that, from the earliest days, individual differences are shown, and also that by facial expression, sounds and movements an observant nurse or mother can recognize the response of the known infant to the handling it is receiving from her. A sympathetic nurse is guided by this recognition in all of her contacts with the infant—even though she is seldom conscious of the fact, and the difference between successful and un-

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Photographs by
Humphrey Spenden.



Number 2.

successful management is due to the amount of perception and the ability to make the almost continuous minute adjustments in the handling. The nurse and mother carry out a routine and to any part of the movements and sounds to which the infant is subjected it responds, even during the first days of its life ; affected by this response, the successful nurse adjusts her handling within the scope of the necessary routine.

Thought scarcely enters into the nurse's perception and adjustment, but her attitude is based on the supposition that the infant from birth is a reasonable being, in that there is always a relation between its expressions, movements and sounds, and the treatment it is receiving. To such a nurse the expressions are an indicator and a guide to her treatment. Her attitude is based also upon the assumption that no two infants are the same and that successful management of an individual infant depends less upon preconceived ideas and theoretical knowledge than upon an interested awareness of its expressive response to all details of her handling.

These photographs are valuable illustrations of infant expression and are worthy of careful study. The age is ten weeks ; with nothing but the pictures to guide us, what interpretation do we give to them ?

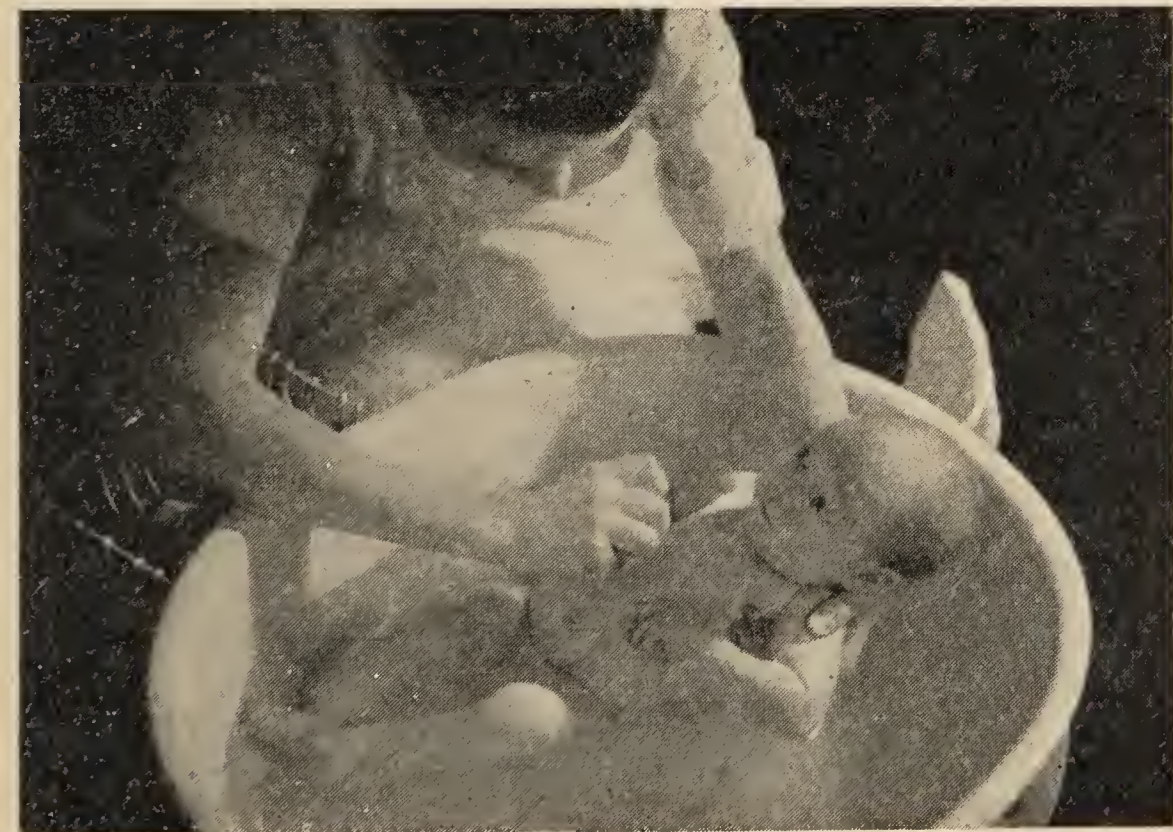
Picture 1 says : 'This is something of a



Number 4.

strain, not unpleasant as a change of position for a few seconds but if it continues much longer there will be an objection for it is not possible to tolerate it, in spite of the passing interest in the bright object in the distance.' However, the fastening at the back of the neck gave no trouble to the mother—if it was a knot she cut it—and was rewarded by the happy response in picture 2.

'Ah !' and a little sigh of relief, 'all comfortably flexed again, in the position of early growth, and something soft and warm at the back and a pleasant rubbing of the hand'. This expression seems to connect up with the mother and the two appear to share the incident. The third picture is the most interesting in the series. The babe is not quite sure, it wonders. The other two pictures express feelings ; this is almost as if the infant were recollecting or thinking or remembering. It is an



Number 3.



Number 5.

expression not to be mistaken for any other, and I have seen it, in the bath, in infants of under three weeks. It is an 'inward' look and the gaze is not fixed on the bath-er or

on any object. Of course, it may merely be that the water is a trifle warm or cold, and that there is a hesitation before the response, which may be one of placid content or objection. The mother appears to be aware of the expression and one imagines her bending over reassuringly, holding the arm more closely and pausing for a moment in her sponging.

Photo 4 is typical of relaxation after the exercise and stimulation of the bath, though it might also be a contented awakening. In the last picture we see something quite new, the infant turning from the bath-dress performance, now a thing of the past, to the next event, the coming feed, which perhaps takes place in a different part of the room. The head is turned, the

eyes, mouth, wrist and arm show purpose, and when these last garments are put on, there is only a step to what the infant is, perhaps unconsciously, anticipating, its morning meal.

Domestic Science as Social Education : U.S.A.

C. Winifred Harley

Associate Professor in Child Development, School of Home Economics, Oregon State College, 1937-38

IN this part of the United States as late as 1886 the pioneers were still crossing the plains in covered wagons and finding, after crossing the desolate prairies and the arid deserts, that beyond the Cascade mountains lay a beautiful land, green, fertile, and welcoming.

Pioneer days are still within living memory. There are old people here who can tell tales of their experiences and the experiences of their parents as they encountered the Indians and suffered hunger and adversity on that great journey.

Since those days a very fine and all-embracing educational system has been developed, which,

instead of relying too much on what was suitable to older and different civilizations, is trying to do something new and creative to fit young students to a new world, and also to prepare them to encounter the hard facts of the real life in which they will soon find themselves.

Much interesting work is being done in connection with the working out of this idea in elementary and high schools, but this article can only deal with one aspect of the approach as it is being carried out at the university level. Here a practical effort is being made to relate education more and more to the real needs and interests of the people themselves.

A classical education can have very little meaning or significance to people far from the civilization which it expresses and interprets.

Higher education then, at the university level, is differentiated in many States of this country. Here in Oregon, under the Chancellor, who organizes all education, there are two State institutions of higher learning in addition to the three State Normal Schools, or teacher training colleges :

1. The University of Oregon, where Arts and Letters and the Social Sciences are taught, and professional training in Architecture, Business Administration, Education, Law, Music, Physical Education, and Journalism is given.

2. Oregon State College, which specializes in technical, vocational, and professional training that rests upon the natural sciences, and in the biological and physical sciences. Thus, there are schools of Agriculture, Education, Forestry, Engineering and Industrial Arts, Pharmacy, Secretarial Science, and a School of Home Economics.

Home Economics has long, in this country, been a university subject. It no longer consists merely of a training in the techniques of sewing, laundry, and cooking. In the old days when, as still in England, it was called 'Domestic Science', these were the main subjects taught. Here, where the efficient running of the home is so much the job of every married woman, it could not long remain so.

The general statement in the Oregon State College official bulletin gives the following as an outline of the School's work :

'All problems of the home and family life fall within the field of home economics. The School of Home Economics seeks to serve directly, or indirectly, every Oregon home. . . . Students are trained for the responsibilities of home-making and parenthood, for education, administration and management, and for other work in home economics and allied fields. Through research and extension, closely co-ordinated with the resident teaching, effort is constantly directed toward the solution of home problems.

'Training in home making, important in the education of every young woman, is fundamental in all the work of the School of Home Economics. . . The true home-maker not only must be trained in the science, the art, and the economics of the

Children's Dreams

By Dr. C. W. KIMMINS

Children's dreams have as yet received comparatively little attention. This work is based on a study of more than 5,000 dreams, chiefly British and American children.

For many years Chief Inspector of L.C.C. Schools, Dr. Kimmins has played an important part in introducing psychological methods of study and research into English schools.

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household, but also must have a well-rounded personality, with intelligent interests, trained judgment, and cultivated tastes, enabling her to solve the problems of the changing modern home, and its complex social and civic relationships.'

A broad aim ! How is it carried out in practice ? Having only been here for a short time, and never before having been on the staff of a State College in this country, I can only give here a brief sketch of what I have seen.

Oregon State College has an enrolment of about 4,000 students during the academic year, and another 700 or 800 for the Summer Session. Of these, the School of Home Economics has about 525 students during the year, and about 200 in the summer.

The work is organized from a large and handsome Home Economics Building, which contains class rooms, laboratories, demonstration rooms, and equipment of all kinds connected with home making, as well as offices for all staff members.

The College has a large central library, to which all students go for books.

The School of Home Economics operates three home management houses, simply and attractively furnished ; six students live together in each house during six weeks of their course. Here they manage the house, and generally learn to enjoy the amenities of a comfortable home. For many of the girls, who have come from remote farms and small country towns, this is a valuable experience ; in any case it is an essential part of every student's college course.

Each of these houses adopts a baby for the school year. Under the guidance of the faculty member in charge, the girls care for the baby and take turns at being its nurse or 'mother'. This is a very well-worked-out part of the girls' experience. A visit to any of these houses shows how much the girls are learning, how vital is their interest in the development of the child and in planning a comfortable home life.

The School also operates a Nursery School in a large house with a pleasant garden, which is conveniently situated for the use of students. The Nursery School is definitely for the experience of the college students (men and women), but it is so popular with parents in the neighbourhood that there is always a waiting list for the sixteen places to which the School is limited.

This Nursery School, though small, has been well and thoughtfully equipped. One can see that the departments of Household Arts, Clothing, and Management have all contributed to make the arrangements efficient and attractive.

During their senior year, all students have an opportunity of observing and working with the children, as several of their courses require systematic observation of the children.

The broad scope of the work that goes towards a B.S. degree in Home Economics may best be demonstrated by mentioning some of the newer courses now being offered.

There are courses in Child Care and Training, and Child Development, which all students take. These courses are closely tied up with observation of the 'adopted' babies and the children in the Nursery School, both in their homes and at school. The courses are based on the emotional and mental, as well as

on the physical, development of the child. There is a course in 'Family Relationships', which attempts to analyse with students the factors entering into adjustments within the modern family group. In this course much new thought is finding expression, and an effort is being made to study the conflicting emotional factors in the home which affect the happiness of both parents and children.

Then there is a Nursery School Course, which gives more prolonged observation and practice with the group of normal pre-school children. In this course, methods of handling children and the psychological factors which determine these methods are discussed. The students help with the children in the different Nursery School activities, and often eat dinner with them.

These courses are, of course, in addition to all the regular basic work in Clothing and Textiles, Food and Nutrition, Household and Institutional Management, which form the solid background of the students' work and in which they are given excellent experience in restaurant management and catering of all kinds, and where they can learn how to teach the subject in elementary and high schools. Nor is the essential cultural background, supplied by a good liberal education, forgotten. All students begin with courses of this nature.

The cosmopolitan outlook is very present in this college, especially in the School of Home Economics, which is ably administered by Dean Ava B. Milam.

Dean Milam has just returned from a summer tour in the Orient, in which teachers of Home Economics visited and studied home life in the Orient, and attended the World Educational Conference at Tokio. Many Oriental students come to study at Oregon State College and there are several scholarships especially for them. Positions of authority are held in China, Korea, and Japan by students from this School of Home Economics, where their influence is being progressively felt in the educational world.

When will the Domestic Science Colleges in England begin to open up Nursery Schools and take a serious interest in the psychological, as well as in the physical, factors which affect a happy and comfortable home life ?

A Commentary on the 'Keep-Fit' Movement

Phyllis Gollancz

THE contemporary movement for increasing physical fitness is as important for the school population as for its older devotees.

Our present examination-ridden school system, working conditions among machinery, and especially the Great War, have all hampered imagination and unconscious life to such an extent that the reaction was bound to come. It came in the form of an exaggerated need for rhythm. One of the biggest aims of modern gymnastics is to meet and guide this need, so that it does not lead to intoxication (*vide* 'hot rhythm'), but helps to improve the body, and control and strengthen the personality.

Until now, the schools, in spite of 'drill and games' have not realized the true scope of physical education, and examination pressure has probably made itself felt more often on the under-exercised bodies than on the over-exercised minds of its victims. The results of this can be seen in the poor physique of so many people now. On the other hand, those responsible for physical education, eager to remedy this, have often gone too far in the opposite direction, losing sight again of the whole and concentrating on the body, which too often becomes hefty and muscle-bound.

As with everything else, the happy mean is difficult to find without many swings of the pendulum. However, if the dangers of overdoing and underdoing physical education can be clearly seen and understood, it should be possible to achieve this mean. A sense of beauty is the best guide. It is when we lose our ideal of beauty that we go along

the wrong path. The quest for beauty took the Greeks far in physical education ; and it is the loss of such striving that has caused us to forget what we owe to our bodies.

Most of the inadequacy of the present system of keeping fit can be traced to a few main sources. These are : a confusion between physical education and physical training ; excessive and ill-directed exercise given to under-nourished and badly-developed children ; instructors who are not fully qualified to teach their subject because they have no understanding of the physiological side of their work and no knowledge of the true aims of physical education ; and, lastly, bad adaptation of the exercises to the age and sex of the class.

A CHILD'S desire for beauty, courage and tenacity can be roused through story telling ; but he must find a physical outlet for his ideals, and this he can do through the ordinary branches of physical education : gymnastics, games, dancing, and athletics.

Gymnastics is a collection of exercises formed to work, develop and harmonize all parts of the body, by directing its growth and correcting its faults. The chief aim is corrective. A good carriage and well co-ordinated movements,

besides being beautiful and economical, have a strong effect on the individual's outlook on life, and promote self-confidence and poise. From a physiological point of view, a bad carriage is harmful.

Dancing aims at developing self-expression through natural movements performed rhythmically, and at giving the body mobility and

Miss Gollancz, a young and thoughtful participator in the Keep Fit movement, was trained in Denmark and is teaching under the L.C.C. at present. She points out some of the possible pit-falls in the movements ; " a confusion between physical education and physical training ; excessive and ill-directed exercise given to under-nourished and badly-developed children ; instructors who are not fully qualified to teach their subject . . . and bad adaptation of the exercises to the age and sex of the class."

strength. Games and athletics tend to produce good citizens by making the body healthy and by cultivating forethought, unselfishness, obedience to laws and teamwork. Games give specialization to the nerve cells and a certain co-ordination, which is not however systematic. A high skill is required, but it is not an all-round skill.

Thus it can be seen that in an effective system of physical education, all these subjects should have their place—gymnastics playing the greater part, owing to the strain imposed on the body by modern life. England has always been famous for the attention she has given to games ; but we are now beginning to see that this has not been altogether advantageous. Scandinavia is the only part of the world where the importance of gymnastics is fully realized at present and given its correct place in education.

Physical *training* on the other hand, is a very specialized development of certain parts of the body, to help the individual achieve greater skill at some specific sport. Great strain is often imposed on the heart and a very one-sided development may be achieved. It is this physical training which so many people confuse with true physical education, and which does so much harm.

ANOTHER danger which must be guarded against, is that of giving too much exercise, and that of the wrong kind, to under-nourished and badly-developed children. Exercise speeds up and deepens the breathing and so increases circulation, thus enabling the cells to extract the greatest amount of material from the blood, and put it to the greatest use in the body, either by building up new cells or by forming energy by combustion. This is all very well when the children are well nourished and therefore able to replenish their supplies when needed ; but in the case of under-nourished children, exercise may merely provide an additional strain. They have only a certain amount of reserve energy, if any, and after a very little expenditure of this energy, they have to draw on their reserve. When this, too, is used up, their nervous system is over-taxed and the resulting harm may be permanent. This is where the chief danger lies. Fatigue is one

of Nature's warnings that the body has done enough work ; it is an inevitable effect of under-nourishment and it should never be disregarded. If the provision of cheap and free milk in schools could be tied up closely with the 'Keep Fit' movement, so that every child could sit quietly over a glass of milk after his exercise, this particular danger could be partly avoided.

It is unfair to the children to expect them to concentrate on anything when they feel really tired. It is, moreover, psychologically harmful, as the children come to underrate their capabilities, if they find themselves unable, through fatigue, to do some of the simplest exercises correctly.

It has frequently been pointed out of late that under-nourishment is not only the result of poverty. It is caused as often by ignorant feeding as by an actual shortage of food. The only way to remedy this is to educate people in proper food values and in the art of catering—a slow process, which is being furthered by the efforts of the Ministry of Health, Polytechnics and Domestic Science centres, and the publicity campaigns of the Milk Marketing Board, Potato Board and so on. We can at least, however, prevent an aggravation of the mischief by seeing to it that under-nourished children are not deliberately induced to use up the little reserve energy they have in gymnastics and games.

ONE of the most important points to take into consideration when sending children to gymnastic classes is the instructor. I read in the papers a little while ago that girls prefer to be taught gymnastics by men. Physiologically, this can cause a great deal of harm. Girls should be taught by women teachers only, and boys by men only.

Owing to certain marked physiological differences between the sexes, it can be seen that an entirely different type of exercise is needed for the two. The whole skeleton of a man is, on the whole, heavier, taller and more strongly developed than that of a woman. Women have less muscle power, especially in the back muscles. Keeping in mind the ideal of beauty, one can see that the muscular system of the two sexes needs entirely different development.

Men have comparatively more hæmoglobin

in their blood ; and as this is the part which carries oxygen round the body, they have a greater capacity for oxygen. Their hearts also weigh relatively more, so therefore more blood is pumped out in one contraction. These two facts mean that a woman's heart must work harder than a man's in accomplishing identical physical tasks. On the other hand, a woman's brain is relatively heavier, and certain parts relating to balance and reflex movements are more developed.

Women's movements should be rounded and graceful, and less distinct than men's, which should be precise, marked and exact. This is another reason why instructors should be of the same sex as their class, as so much depends on example and demonstration.

More actual strength can be developed through men's gymnastics, whereas the neuromuscular mechanism can be trained to a greater degree in women's. At the same time, it must be realized that development of muscles and nerves by themselves is not satisfactory. Ease, freedom and grace are the natural expressions of a corresponding state of mind. Keeness makes the outward action easier, while disinclination has the opposite effect. It can be taken as a general rule that a strong feeling which distracts attention from oneself promotes spontaneous grace. Therefore, it is necessary that the instructor should have the power of making the lesson interesting if he is to enable each member of the class to do his best.

BEFORE 1913 gymnastics consisted mainly of the static type of exercises. These were regular, broken movements, after a military pattern, but with no continuous rhythm. They trained muscle-strength, endurance and concentration, but were uninteresting and apt to cause stiffness by too much strengthening of certain muscles and not enough stretching of others.

After 1913, however, rhythm was introduced into gymnastics. This type of dynamic exercises is a collection of movements made into a continuous whole, consisting of alternate tension and relaxation of different muscle groups, and a greater part is taken by impetus. Rhythm

has an especial value in promoting economical, free and beautiful movements.

It needs real understanding of the principles of physical education to plan a table of exercises which will develop a truly supple body. Rhythmical work, unless properly understood, is apt to give too much looseness of joints as opposed to suppleness.

A supple body is one in which there is mobility of joints with a corresponding muscle strength to keep them in place, and with sufficient co-ordination to control them, whereas looseness is mobility without strength and control. This can be very dangerous, as dislocations of joints are liable to occur easily. This looseness of joints should not be confused with relaxation of the muscles. In rhythmical work, relaxation is very important, as it enables impetus to carry the movement further than would be possible by muscular effort, therefore giving a better stretching effect. It also gives the muscles a period of rest, thus giving more endurance. Stiffness on the other hand, is immobility of joints caused by muscles on one side being too short and strong, and those on the opposite side being too long and weak. This also has its dangers, chiefly among women. In childbirth it is especially important that the joints should be mobile and the muscles pliable. If the latter have become too short and strong, they prevent movement and yielding in the joints, and complications ensue.

Although there are so many points which need care and understanding, the national move to keep fit meets a very real need. I hope the time will eventually come when everyone will have a proportionate amount of physical and mental education, and enough of each to produce good citizens and balanced human beings.

LECTURES

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Modern Schools and Poetry

Howard J. White

IT is generally recognized that Modern Schools form a more suitable environment for the creation of poetry and other works of art than those of a more rigid discipline.* Professor Graham Wallas, in his well-known book, *The Art of Thought*, throws considerable light on the question why poetry is more likely to be produced in a free atmosphere than in a more repressive one.

This thinker distinguishes *four* stages in the process which culminates in the making of a new generalization, the discovery of a new formula, the devising of a new invention, or the conception of a new work of art.

The first is that of Preparation, during which a particular problem is investigated; the second is that of Incubation during which no conscious thinking is done in connection with the problem with which the creative thinker or artist is concerned; the third, consisting of the appearance of the 'happy idea', together with psychological events accompanying that experience, is called Illumination; and the fourth, which consists in the working out and application of the idea or the execution of the work of art, is Verification.

It will be seen that special emphasis is laid upon the process of Incubation as a preliminary to Illumination.

Professor Wallas refers to the many men of genius who have done their best work after a period of idleness. But this period of idleness must be preceded by a spell of hard thinking, during which the intellect is working at full pressure, when a problem is to be solved, or by æsthetic experiences, as a preliminary to the creation of a work of art.

These general ideas may be tested in the realm of creative imagination, as well as in that of more precise thought such as Mathematics and Science.

As regards the production of poetry, the relatively free atmosphere of a modern School is particularly suited, not only to the stage of Preparation during which beautiful impressions and ideas are received, but also to that of Incubation, as relaxation is essential to the creation of works of art, and the strain and pressure associated with a rigid type of education makes such relaxation difficult. Consequently much poetry of a high quality is being produced in our modern schools. I am going to illustrate Professor Wallas's points by reference to the work of Celia Chance, a pupil of Ryton Hall School. The four stages already mentioned are clearly traceable in the evolution of most of her poems. The atmosphere of her school is relatively free, and it is situated in a lovely part of Shropshire, in striking contrast to the Black Country, only a few miles away.

Celia says, 'When I have visited some very beautiful place, I want to remember it afresh by poetry, and this idea is always at the back of my mind. Now and then, when there is time to spare, I work on it from all the different aspects I know, which results in a few lines here and there. A month later, or maybe a week, or even in the next few days, I come across these lines, and work more on them. This goes on until something happens that puts everything right; rhymes and theme and rhythm come fairly smoothly and after a few polishings I can truly say that I have gained my object, and the poem is written.'

Celia loves Cornwall and sometimes finds scenes of that lovely county in her 'day-dreams'.

Some unfinished lines from her rough notebook are as follows:

'Beware, beware of Cornwall, of
Cornwall in the Spring.
The fairies that are legion there,
Will set you wandering,
Will steal your heart away from
You and leave a bitter pain . . .'

* For the contrary opinion, see Dr. Gorton's article in the last issue of the *New Era*.

After a period of incubation, a more finished and 'polished' poem was produced.

Celia says, 'The poem itself was written in a fairly quiet Geometry lesson on the 10th of March, from about ten to eleven to a quarter past. The whole lesson was spent on this idea.'

ADVENTURE

A King went down to Cornwall, to Cornwall in
the Spring :

The magic that was everywhere, set him
a-wandering.

He wouldn't open libraries but drove away
alone,

Beyond the reach of counsellor, and mail and
telephone.

They searched for him in Cornwall, they
searched from end to end,

Down every stony precipice, round every
curving bend.

They combed the gloomy marshland, where the
mocking curlews wheel,

And broke their legs in climbing cliffs as
slippery as steel.

The King appeared in Cornwall, appeared
from out the blue,

And everything went on again, but only fairies
knew

The hills he climbed, the ways he trod, the
people in his path,

And how they found his youth once more and
taught him how to laugh.

* * *

Other poems, by Celia, produced under
similar conditions, are as follows :

EVENING—A FRAGMENT

Let the mournful beech trees trace and twist on
high

Sable lace mantillas 'gainst a stormy sky.

Death is cold, but love is colder,

I am old, but years are older.

Let the swelling flower buds, bursting into
bloom

Dance their rainbow ballet round an empty
room.

Life is sweet, but sleep is sweeter,

Pain is fleet, but beauty fleeter.

Spin the web of seasons, brown and green and
gold.

Eyes will shut for ever, when their tale is told.

Roads are long, but waiting longer,

Man is strong, but God is stronger.

* * *

WHEN MARY WENT A-WALKING

When Mary went a-walking, a-walking,
a-walking,

She went into the pleasant hills that lay round
Galilee.

Her baby son beside her, with eager questions
plied her,

For all the world is very new when one is only
three.

The early flowers were budding, were budding,
were budding,

To colour all the sombre hills that lay round
Galilee.

And Jesus had to linger, to prick his eager
finger

In picking berried juniper and snowy black-
thorn tree.

And when the sun was setting, was setting, was
setting,

They took the white and winding road that led
from Galilee.

With sunset hues brocaded, the heavens slowly
faded

And night in starlit draperies came up across
the sea.

* * *

As regards the last poem, called 'Reverie', Celia writes, 'It was written the evening after we had come back from the Royal Show, Wolverhampton. I leaned out of the door, which faces the church, saw a very lovely sunset and wrote it straight off. Afterwards I changed ten lines completely; herewith the finished result.'

REVERIE

This evening has a honeysuckle sky,

That throws the Wrekin into dark relief.

Here, while the paling daylight hurries by,

Mark how the landscape changes; in the brief

Faint tinted rays, familiar clumps of trees

Waving on hill-tops, crouch and huddle close.

How sinister these blind belated bees,

Drunken with honey from a sunset rose.

How cold the placid stream, with all its course

Woven in strings of whirling, stinging flies,

How redolent of age, this weary horse,

Watching the faded primrose of the skies.

Night, now triumphant, shrouds the waiting
farms

And hills and meadows in her velvet arms.

Alfred Adler : An Appreciation

Dr. Aline Furtmüller

THE average reader of our age is superficial and lazy, his curiosity is fickle and he has little or no memory except for slogans of every kind. If art, science, higher ideas are to enter his mind, it must be by means of an advertising motto. He knows Rembrandt as inventor of the 'clair obscur', Beethoven interests him as having become deaf, Freud has discovered Sexuality, and Adler is the discoverer of the Inferiority Complex.

But let us not be too unjust, either to this reader or to slogans. Superficial reading is perhaps better than none and a good slogan has its definite uses. It contains some work of crystallization and may occasionally make one's brains work. 'Inferiority Complex' points out very strongly the pitiless struggle for position, value, domination in modern society, the deep consciousness of this task in every individual and the horrid fear of failure. And this sort of diffuse feeling meets one of the most scientific roots of Doctor Adler's theories.

As a young psychiatrist, he was irked very soon by the deadly routine and slowness of progress of the usual psychiatry and felt ready to try any new way which might lead to real progress, to deeper knowledge of the human soul, insane as well as sane ; for psychology, too, was at a dead end, as petrified as the Linnean system and about as able to penetrate the mysteries of human feeling and acting. So he joined early the Freudian circle in his birth-place, Vienna, 30 years ago, when the medical and psychological authorities of all countries were as bitterly opposed to the new researches of Janet, Breuer and Freud as if they had a religious dogma to defend against heresy. But Adler did not stop at the many wonderful discoveries in the new technique of penetrating the 'secret places of the heart'. His strong biological sense prevented him from indulging in mere theoretical analysis and his intense human and social feeling made him insist on the search of synthesis, proceeding from single

features to the whole character of the individual, from the individual with his wants and needs to the social nucleus, to which he belongs, from this to the state of society, so closely connected with everything which happens in it.

So in 1907 he published his famous *Essay on the Inferiority of Organs*, which was soon followed by analogical researches on mental and general inferiority and inferiority feeling. The biologist proved the existence of overcompensation in organisms—defective organs developing higher capacities, not in spite, but because of their inferiority ; the psychiatrist found at the bottom of all the neurotic cases with whom he had to deal, the vain attempt to overcome by false methods and fictive aims some deep-rooted inferiority feeling ; the psychologist on social ground showed the origin of inferiority feeling in human beings and the ways of preventing it.

NO creature in the world is as helpless as a new-born baby ; no creature in the world has created as artful a state of life as man. This double handicap to human children at their very start of life cannot fail to impress itself deeply in their fresh-formed minds. Cut off from the incomprehensible world of grown-ups, ruled and domineered by them, though also protected and fondled—fondled often against their will—infants feel the contrast of Big, Grown-up, Mighty on one side, Small, Child, Weak, on the other, as soon as awakening into consciousness.

Here begins a strangely Janus-headed danger, threatening the spoilt and over-cared-for child as well as the abandoned, neglected urchin of the streets and slums. The former under the loving tyranny of his mother or nurse (aunties and grannies succeed in this sphere as well) develops into an unhappy little tyrant, deeply scared of the world outside his own realm and deeply uncertain even of his domestic power, as tyrants always are. He keeps on trying out his power over his environment. This is the

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no friends, but winning followers by his contempt for all authority, keen on games, but a bad sportsman also. The extreme development leads to delinquency ; the real problem is inferiority feeling, discouraging the child from facing real tasks with normal methods. Of course there are neglected children living in comfortable, even luxurious nurseries, as well as spoilt children in very poor families.

HERE comes another question, in quite a new light. After having seen the long-neglected sex-problem put in the first line, in front of all human connections, at the root of all human movements, we find it in Adler's doctrine closely, indissolubly connected with the main tendency of which we have heard, connected in two ways, a social and a personal one.

In our state of society, *sex* is not only biological, or psychological, destiny or want ; it is a *social distinction*. The occidental civilization is built and ruled by men, women are second-rate beings, sometimes agreeable, always indispensable, occasionally honoured, rarely esteemed. Of course, these last decades seem to have very much altered the condition of women. But listen to women gossiping, no matter whether they are farmers' wives or middle class, workers or gentry, and mark the triumphant note in their voice, when in some friend's or neighbour's family a boy is born, and the slight shade of pity with which they say, 'Oh, it's a girl', and 'only' is at least thought, if not spoken. So, from the very moment of birth, the fact that you are a girl or a boy gives you one more task, one more problem. For the girl this inferiority feeling expresses itself in the well-known formula, 'I wish I were a boy', and in unnatural girlish or boyish manners, between both of which she has to find her way to a frank acceptance of womanhood. For the boy, the task of living up to the ideal of a Man, with all the conquering features required by the common legend, is no less difficult, and among neurotic patients the type of the unhappy timid bachelor is as often met as the broken-down Don Juan.

These social appreciations of the sexual rôle are accompanied by a very strange personal phenomenon : the *uncertainty* of children as to

type of nervous child who does not eat, whose digestive functions are working wrongly, who has fits of night-terror, who will later on become ill and vomit, whenever there is some difficult school-task pending. In this way he will persist in avoiding any serious task, shrinking from any difficulty, cheating in games and a bad sportsman, often indulging in some organic disease. His fictive aim is the unquestioned tyranny over a fictive world—the tyranny of his earliest days ; his pernicious method is weakness, disease, afterwards neurotic symptoms ; his real problem : fear of life, uncertainty, inferiority feeling.

The neglected child begins in a much too early period of life to appreciate other people's properties and merits and to compare them with his own. He is too deeply conscious of his handicap to find courage to start ; he simply gives up. But, his mind being active, he will try another way of getting recognition by defying and despising normal tasks and accepted limits. This type is the violent little rebel, hating work, always ready to use his fists on playmates, longing for pleasure, making

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their own sex. It is a surprisingly long time before children are entirely sure of the organic and unalterable meaning of sexual attributes ; silly remarks of grown-ups (*e.g.* threatening a boy that he may become a girl if he keeps crying) increase this uncertainty, which of course can greatly damage a timid child's soul, already full of fears and uncertainties.

THOSE are the outlines of Inferiority Feeling, analysed to the smallest details in hundreds of cases, proved true in many famous literary and historical examples and this analysis of the 'Nervous Character' of our days would have been enough to secure fame to Alfred Adler. But he did more and better. A scientist may feel very secure if he remains unassailable, within the confines of his science, holding himself aloof from human struggle and human despair and deficiency, looking from the height of a proud pessimism downwards on to the poor ridiculous optimistic quacks who provide our miserable humanity with cheap comfort. Adler's optimism has been of some danger to his doctrine ; it has brought his ideas in the neighbourhood of unworthy and untrustworthy Temple-Merchants. But his gospel contains wonderful seeds of hope and courage, of help and love. (Gospel is really too assuming a term for his peaceful ideas. Nothing violent, nothing illogical in them : only the straight consequence of the results of analysis.)

After his researches on Inferiority, Doctor Adler proceeded to another important enquiry whose results came to form part of his doctrine. Instead of centering analysis and psychical treatment on single points, isolated features or

complexes, as psychiatry, descriptive psychology and neurology had done thitherto, he insisted on the entity of the *whole individual*, on the way a character builds itself, crystallizing along certain lines, chosen under the influence of environment and personal reaction. To survey and treat the whole individual, not the one visible weak point, such is the meaning of the name 'Individual Psychology', which the new group assumed, 25 years ago, when it separated from the somewhat autocratic Psychoanalytical Society. The human individual, the human character as a whole, is to be considered in its weaknesses, its dynamism, its great possibilities. It is the whole individual the doctor must influence, or rather—since psychotherapy is neither persuasion nor exertion of a suggestive influence—must win for the slow work of common analysis and self-education. The methods and phases cannot be treated in this small article, but they are interesting enough.

ONE of these methods is of such importance that we must consider it apart. It gives not only the clue to individual treatment and healing, it is also the leading idea in Adler's pedagogic system and it eventually leads on to his analysis of social problems. We have seen the various dangers of well-developed Inferiority-Complex, screened behind some false ideal of fictive domination. What can be strong enough to oppose this want-of-power, nay, more, to prevail over it ? The answer is : that element in the human soul and in human life, which enabled Man to succeed in creating a civilization, a very defective and incomplete one, but the only one on earth, and one which may some day be perfected : *Community Feeling*. There is no human being devoid of it, though he may seem so to himself and others. Atrophied, underfed though it may be in many a poor soul, community feeling, community longing, social interest exist and can be made to come to life and activity again. The aim and guiding idea of any healing of neurosis is to help the patient to re-establish himself in some community, resigning his over-compensating fictive domineering ideal and adapting himself to others, to equals. This community feeling will also be indispensable for the main

tasks of every individual : search of a love- and marriage-partner, and choice of useful work.

No wonder that those ideas proved attractive to people interested in pedagogics. From the university lecturer to the intelligent nurse, from headmasters to mothers of all classes, everybody who heard of the new ways of encouraging children, of those educational theories which expressed in a clever and fertile system things which many gifted teachers and mothers had tried before, was eager to join the new Psychology-Group. In Vienna dozens of advisory centres were founded, a great many primary school teachers attended Individual Psychology courses, the Municipal Educational Board allowed a group of specially-trained teachers to run an experimental normal school entirely on Individual Psychological principles. We must refrain from details, it would take twice the length of this article to show the educational system built on Adler's

ideas. Nor can we explain in detail, why this experimental school and the advisory centres have since disappeared as have many other institutions in these last years in Vienna. It is certain that the same logical development, which made Individual Psychology grow into an educational movement as well as into a new psychotherapy, leads on to social aims and methods.

Whereas discouragement, Inferiority Feeling, fictive aims of grandeur and domination, are inseparable symptoms of a world built on struggle of classes, money-power, pitiless competition, violence and war, a world unbearable without drugs and narcotics—drinks, films, magazines, ersatz-ideas—the genuine Community Feeling, the true Individual Psychological education will have their part, as an instrument and as a ideal aim, in the great striving and effort towards a better human world of justice, dignity, and peace.

Fellowship News

NEW ZEALAND CONFERENCE (July, 1937)

The N.E.F. Conference in New Zealand is now over and we are in a position to give some account of it. (News of the Australian Conference will follow.) All reports describe it as an unqualified success, both educationally and financially. Some 6,000 teachers and training college students registered for the seminars and lectures and at least 20,000 people attended part of the Conference. Add to that the mass reached by numerous radio lectures and the full-page newspaper reports and there cannot have been many of the million and a half inhabitants of the Dominion who escaped the noise of education. The Minister of Education and Acting Prime Minister, the Hon. P. Fraser, has said that the visit of the delegates had something of a pentecostal fervour : they had spoken with tongues that appealed to the minds, intellects and hearts of their hearers. At the close of the Conference he wired to all Australian Ministers telling them how valuable the Conference had been. The Rev. Father P. Timoney, in a sermon in Christchurch Cathedral, said that if the delegation carried on their noble work of educating all nations, they would do more for peace than was being done by the League of Nations. The Headmaster of a Boys' High School said it was a pity that schools in New Zealand should not have the benefit of the advice of one or more of the visitors for a period of years, particularly the practical administrators, for they had vision as well as a brilliant technique.

**International Headquarters,
29 Tavistock Square, London, W.C.1**

The N.E.F. delegation to New Zealand consisted of : Dr. W. Boyd, Professor Edmund Brunner, Mr. Salter Davies, Dr. Paul Dengler, Mr. G. T. Hankin, Professor F. W. Hart, Dr. Susan Isaacs, Dr. I. L. Kandel, Mr. A. Lismer, Dr. E. G. Malherbe, Sir Percival Meadon, Dr. Cyril Norwood, Dr. Harold Rugg, and Rektor L. Zilliacus. They were accorded civic receptions, they lunched with the Governor-General, and in various ways their visit was planned to add pleasure to business. Owing to the short time available they divided into two groups. The first group travelled to the South Island by way of Rotorua, Taupo, Napier, and Wellington, so that they could see something of the extraordinarily varied beauties of the country—from the wonders of the Thermal Regions to those of the snow-clad mountains. They held meetings in Christchurch for a week, then went on to Dunedin and repeated the programme. The second group began its programme in Auckland and then motored southwards by the same route to Wellington.

The whole party spent the week-end in Wellington, where the Minister of Education seized the opportunity to call together officers of his Department for a joint discussion of problems of educational reorganization with the N.E.F. delegation. Despite his onerous official duties, Mr. Fraser found time to identify himself with the Conference by attending the sessions daily and questioning the speakers. Prior to the opening of the Conference, he had been associated with the

National Committee, and the closing of the schools so that teachers should be free to attend, the granting of free transport to the lecturers, together with his active and sympathetic co-operation throughout, contributed in large measure to the success of the Conference.

A hectic week-end of discussions, a Government Reception and a send-off at the railway station brought the visit to the capital to a close, and the delegates left for Auckland where they embarked for Australia.

The visitors were deeply impressed by the enthusiastic interest which the Conference aroused, by the friendliness and hospitality they received, and by the far-sighted planning and preparation which had laid the foundation for such an outstanding success. The National Committee, under the chairmanship of Professor T. A. Hunter (Vice-Chancellor of the University of New Zealand), had spent many months organizing the Conference, with the help of the New Zealand authorities and of two Service Members of the N.E.F., the N.Z. Educational Institute and the N.Z. Council for Educational Research.

Results began to be seen almost at once. Four groups of the N.E.F. have been started in different parts of the country and plans are on foot to hold a small conference in each of the centres for the groups to discuss the Conference. Two members of each group will then go to Wellington to formulate a report of the Conference and consider the possibility of forming a Section of the N.E.F. In a sense the main work lies in the future and the New Zealanders kept the visitors busy helping to plan follow-up activities.

The purpose of the delegates was a humble one. 'We do not intend to tell you what to do in New Zealand', said Mr. Zilliacus, 'though we may perhaps give some small fruits of experience which may be of direct use. Our function is chiefly that of a trigger to let loose the flood of interest in education.' That they succeeded, the press of the Dominion amply shows. One writer sums up in these words: 'A feeling of mental exhilaration and power rarely felt before, a broadening of vision and a widening of understanding only dimly glimpsed ere this, a visible proof in those huge audiences of a spirit of harmony and unity among all thinking people perhaps never before experienced in New Zealand. That to me is the most profound impression left by the Conference.'

BULGARIA

The Bulgarian Section reports a year of useful work during 1936-37. A series of meetings was held to hear some interesting lectures. Three were devoted to a short course on 'Personal Experience as the Basis of Instruction', by Tz. Petkof, and were followed up by a practical lesson illustrating the ideas expounded. Dr. Tchanof spoke on 'The Psychical Traumas of Pre-School Children', and N. Tchakarof on 'Education as a Factor in the

Historical Evolution of Peoples'. Those members who had attended the Cheltenham Conference gave a detailed report of its work in six meetings.

A group of members of the Section has founded a society, under the presidency of Professor Katzaroff, for the protection and education of abnormal and backward children. This group has already succeeded in starting an Institute for such children, which has been at work since February last and has 70 children, aged between 9 and 16. Besides a boarding house, the Institute has a number of workshops and a small farm, where the children receive a practical preparation for life. The Institute has had to face enormous material difficulties, but the society believes that its future is now assured, since it has won the sympathy and approval of the educational authorities and of the general public.

SCOTLAND

The Scottish Section of the N.E.F. held its Annual Meeting and Conference in October on the subject of 'The New Discipline'. The Tea-Time Talks held in Edinburgh are being continued during the autumn. Sir William W. M'Kechie gave the Inaugural Address. Other speakers for this Session are Mr. W. F. Arbuckle, H.M. Inspector of Schools (Why Teach History?), Miss I. M. Ruxton, Craiglockhart School (A Two Years' Plan in the Infant Room), Miss Mary Collins, Edinburgh University (Modern Trends in Child Psychology), Mr. George J. Linklater, School Medical Officer (Changed Ideas in the Physical Education of the Child). Syllabus from Mr. A. S. Fraser, 4 Queen's Gardens, Blackhall, Edinburgh.

HEADQUARTERS

The N.E.F. offices have moved to the upper part of 29 Tavistock Square. One of the advantages of this change is that there is now more room—and more peace—for members to sit and read in the library. There is also a spare room which members may use for appointments, if they wish. We should be glad for members who are heads of schools to use it for interviewing prospective staff. The general comfort of the new arrangements could be increased by the presence of one or two armchairs! If anyone has such to spare, we should be grateful.

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BOOK REVIEWS



Designed and drawn by Leilia Barford

The Backward Child. By Cyril Burt. (University of London Press. 20/-.)

This is a book too fine to praise, too sound to criticize, but we esteem it a privilege to voice some appreciation of this work and the mind behind it, and to indicate the scope and calibre of the companion volume to *The Young Delinquent*.

It has been eagerly awaited and now that we have it, we are more than satisfied. It will, we hope, find its way not only on to the shelves of all libraries, whether of training colleges or of the ordinary public, but into the hands and the hearts of all individuals who are in any way concerned with the care of backward children, be they medical officers, inspectors, government officials, teachers or psychologists, parents, or just ordinary citizens. For, in spite of Professor Burt's statement in his preface that the task of coping with the backward child devolves chiefly on the teachers in the elementary schools, and that it is therefore primarily to them that he has addressed his book, we maintain that within its treasury there is something for everyone who is aware of a problem so far-reaching both educationally and socially.

Here we find that rare combination : scientific brilliance, clarity and charm of expression, together with a true understanding of the layman's needs. The book is noteworthy for its magnitude of plan, its firm foundations, and its thoroughness in building, and the whole structure is warmed by a steady glow of sympathy and lightened by flashes of insight and humour. The writer makes the following classification of children who are intellectually below normal :—(1) The 'defective', whose disability is innate and general, and at the same time extreme ; (2) the 'dull', whose disability is also innate and general, but far less severe ; (3) the 'educationally retarded', or 'merely backward', whose disabilities are not innate but acquired ; and (4) the rarer cases of 'specific disability', whose defect is not general but limited. But immediately he reminds his readers that living persons cannot be docketed and pigeon-holed as samples of clear-cut types. 'The points and peculiarities that distinguish, within a single group, the various individuals who together compose it are often quite as striking as those that distinguish one group from another : the groups themselves melt each into its neighbour by almost imperceptible gradations . . . The defective merge into the dull, and the dull merge into the normal ; those who are subnormal intel-

lectually may display subnormalities in temperament as well ; and time after time, it proves almost impossible to decide whether a particular child's backwardness springs chiefly from innate and ineradicable weakness, or from environmental handicaps or from both conspiring together towards the same unhappy result. Each child, therefore, must be considered as a unique individual. His psychological classification is nothing but a means to an end, a practical aid rather than an indisputable point of scientific diagnosis.'

The case for psychological tests of innate capacity, of achievement and of specific abilities and disabilities is amply proved and clearly stated, but it is pointed out that the method of observation, though somewhat out of use in recent years, is an indispensable adjunct, and that the mental test is only the beginning and never the end of the study of the individual child. Most research workers, however loth to do so, will be bound to agree with the pronouncement on page 63 that, so far, experimental tests in the field of temperament and character are, for practical needs, all but useless, and that a careful study of the child's natural reactions in everyday life is a prime necessity.

The causes of backwardness are closely reviewed and their plurality in individual cases stressed. The writer himself in all those cases in which it is acquired and therefore curable (rather less than 50 per cent. of the total) considers it to be traceable to the inefficiency of the mother. This in its turn may be due to poverty, poor health or erratic temperament, but in the majority of cases it is rather the inevitable outcome of her own subnormal intelligence. In this section also, the way in which the child's development is affected by the material, intellectual and emotional conditions of the home and its neighbourhood is fully discussed.

It is encouraging for teachers and education authorities to note that Professor Burt attributes less than one in 20 cases of backwardness to *school* conditions, although these include such factors as irregular attendance due to illness or migration, inefficient teaching, faulty organization and methods of promotion, frequent changes of school and consequent changes of method in teaching. But he does expressly state on page 115 that the middle stages of education have not received the same amount of attention as has been given to the infant school or the highest classes, and that here it is the teacher rather than the child who is backward, and that very primitive methods still frequently persist. Is

this not to be specially noted by all who guide the policy of schools and all who are responsible for educational method in the training colleges?

The study of physical conditions and sensory defects is very thorough as is the description of the perceptual and the analysis of the higher mental processes.

Even those of us not strong in verbal memory will find it difficult to forget some of the writer's phrases, for instance, the one used to impress on teachers the need for investigating types of imagery so that they may get some insight into 'the private scenery of the child's own mind'. And oh! how happy the day when all teachers become convinced that 'learning should be a soberly exciting process'. Valuable and practical help towards this end is to be found throughout the book.

The final chapter consists of a summary and practical conclusions. For these, all who are interested from the individual or the social point of view are strongly urged to consult the book itself.

Cyril Burt ends his book with a plea for further systematized research on behalf of the backward child. But I would end this review with a plea that, what he has himself done for the backward and the mentally disabled child, he will now consider doing for the brilliant child, the one who is often bewildered and sometimes burdened with the manifold response that life draws from him. The gifted child, in comparison with the dull child, can indeed teach himself, but it is often in spite of the most unnecessary difficulties and misunderstandings that hold up his development; and though he may in the long run come out on top, what might he not do for society and his fellows, with the energy that is spilt by the way?

Hilda Bristol

Education as a Social Factor. By M. L. Jacks, Headmaster of Mill Hill School. (Kegan Paul. 5/-.)

It should be made clear from the outset that this is a difficult book for a schoolmaster to review—particularly for a schoolmaster who is in agreement with a great deal of what the volume contains, and who, being thereby prejudiced, is scarcely in a position to assess it for the layman.

The book is the result of the author's 15 years as Headmaster of Mill Hill, and in it Mr. Jacks has given us a clear, almost a vivid, picture of the environment and the problems which have to be faced by children. The picture is neither pretty nor cheerful, but the author avoids both sentimentality and exaggeration. The book contains a considerable chapter on the relations between the Church and education, has something to say about the Universities, and ends with a constructive chapter on the training of teachers. There is nothing in the book which strikes one as being very new, and yet without any question it is worth reading. It puts out clearly and fully the bulk of what is being said by thinking schoolmasters at the present time. The first chapter, on the home and the changes which have taken place in it during

the last 50 years, is one of the best expositions of the theme which I have come across. The second chapter is stimulating in its fearless criticism of the failure of organized Christianity to do anything vital for the young people of to-day. Although Mr. Jacks writes from a definitely religious point of view—of religion which incorporates not only a search after truth, but high standards of work and conduct—he does not hesitate to make plain that in his opinion the Churches are almost completely missing their opportunity at the present time. He says:

'The Church to-day tends to neglect its specific function—to fail in its true purpose, that for which it exists and for which young people will turn to it—and to pursue other ends, ends of indubitable value to the community, but of secondary not of primary importance to the Church itself and to the teaching of true religion'.

Many parents and schoolmasters will agree with what he has to say in this connexion, and one could only wish that more headmasters would be as frank as he has been. The chapter on the relation between the school and the university is the weakest in the book, but nevertheless it has a good deal of value to say about physical education. Although it is not directly referred to in the book, it is common knowledge that the physical training department at Mill Hill is one of the best in the country.

Mr. Jacks is both stimulating and constructive about the training of the teacher. If I have a criticism, it is that he is unduly optimistic about the length of time in which a student could work through the admirable curriculum which is suggested for the intending teacher; for it would seem certain that the present period of training would have to be extended if it were to embrace all that the author wishes it to contain—a curriculum which it would be difficult not to endorse. By far the most outstanding suggestion which he has to make is in connection with what he calls an educational 'staff college'. He says:

'Such a College would be residential and would be established in one of the older Universities, so that the full intellectual stimulus of University life could once more be enjoyed. Teachers would be seconded from their schools after a few years' service for a term or more, the period to count as teaching service for purposes of salary and pension; they would meet other teachers from every type of school and specialists in every subject. Courses would be offered, not so much in subjects, as in method—problems of educational practice, psychology, and the theory of knowledge (for which the student would now be ready), extra curricular activities, the social aspects of education, the philosophy of education, and so forth'.

Institutions of this type are urgently needed, not only at the older Universities, but elsewhere throughout the country, and the suggestion merits not only the serious attention of the Board of Education,

but the support of all teachers who wish to keep alive in their profession.

Taken as a whole, this is an admirable book and one which should be a valuable work of reference for the schoolmaster who is moving with the times. Presumably, however, this is not Mr. Jacks' objective, and it would be more to the point if the book could be placed in the hands of every diehard parent and teacher, every parson, all Members of Parliament, and about 90 per cent. of employers. Whether or not it will reach any considerable number of this public remains to be seen. The title of the book is ponderous and, one imagines, to the lay mind unappetizing. Nor is the format either outstanding or attractive. There would seem to be a danger of the book being read largely by the converted, a danger which might have been avoided, at any rate in part, by giving it a more attractive exterior.

D. Lee-Brown

The Headmistress Speaks. Preface by Miss E. Addison Phillips. (Kegan Paul. 7/6.)

This book appears to me to be a little saddening, although each article is obviously written by a woman who believes, honestly and sincerely, that the road on which she travels is the right one. Each expression of purpose shows devoted work on the part of Head and Staff, and I think it should be stated that the intellectual achievement of these schools is high. But there is a similarity of thought about them all that almost makes each sound like a paraphrase of the other. I think this comes from a prevailing conviction, with which all the writers seem to be imbued, that they must instil into the child so much that is already there when an All-Wise Providence places her on the earth, with her qualities, her weaknesses, her virtues, and her faculties, waiting for sympathetic companionship and the older, more experienced mind to give her the right environment in which to expand.

In the midst of this, Dr. Brock's spirit of adventure, her belief in the creature girl, her humility, and her openmindedness shine out like the sun on a cloudy day. Her belief that 'whatever we have done last term, or whatever mistakes we made the term before, this term we shall find out what right education is, and next term will be the best of all' is full of the hope and courage that are necessary for those of us who are dealing with the development of the young, particularly in a real state of freedom: freedom which is attainable only by self-discipline. This hope is all the more necessary because in schools such as Dr. Brock's we have to face as much temporary failure as success. Most of us, indeed, are of the opinion that the facing of temporary failure by the young gives a wisdom, a judgment, and ultimately a sense of achievement, which is more educative than success.

Many of the articles completely neglect the all-important fact that the personality of each member of a school Staff must fulfil some definite need of the large family with which they are concerned. Miss Hiley, however, says so wisely that the ideal

teacher can educate by any means whatever. She also says 'Pioneers of girls' education had no degrees whatever, but they were educated.'

Although the general effect of the book is, as I have said, somewhat depressing, yet, led by Dr. Brock, one feels that Sir Michael Sadler's description of the function of a girls' schools may yet be realized. In a report written in 1904, he says 'Whatever else a school does, it must humanize its pupils. That is to say, it must open the windows of the mind. It must make the learners habitually consider the relation between cause and effect in all the problems of life. It must help them to realize that true happiness in life does not come from the pursuit of amusement or from a constant succession of changes, but from the faithful discharge of duties which, though small in appearance, are really of momentous concern. It must teach them that sunniness of temper, truthfulness of mind, and unselfishness of disposition count for more in the happiness of life than any highly specialized intellectual attainment; and that, above all, no one can be fortified to bear pain and trouble as they should be borne, without quiet reliance on unseen things.'

B. Chambers

The Psychologist at Work: An Introduction to Experimental Psychology.

By M. R. Harrower, Ph.D. Preface by Professor K. Koffka. (Kegan Paul. 5/- nett. Pp. 184. Two coloured plates; 18 Figures.)

In a bird's-eye survey of the field the general reader is shown what the experimenter does, and why. The problems touched on are indicated by the chapter headings: How we see our world; Our experiences of colour and sound; Behaviour in its primitive forms; Emergence of more complex behaviour; How we learn and remember; The emotional side of life. To finish with, there is a chapter in retrospect, where the author, looking back over her pages, rather cunningly touches on some of the main schools of psychological thought.

There is little to complain of, and much to praise. As Koffka says in his preface, the language is simple, and although it does not presuppose familiarity with the subject, the book nevertheless introduces the fundamental theoretical issues and keeps them clear throughout. In general, the framework is that of Gestalt Psychology, but the fact is not unduly stressed.

The one criticism I would make is that there is no section on intelligence tests commonly so-called. The reason may be derived from the following passage:

'Experimental psychology as a whole is more concerned with the nature of mind and behaviour in general than with differences between individual minds and modes of action: nonetheless, mention must be made of a wave of interest which centred in investigations on individual differences in

intelligence as measured by intelligence tests. These . . . have become a branch of psychology in their own right, distinct from the experimental province . . . ' (p. 174.)

It is true that, in earlier days of the science, the study of individual differences lagged somewhat. It could hardly have done otherwise. In a sense, it was the ugly duckling of the family. To Dr. Harrower it still is, or so one would gather from her reference to a 'wave of interest' (ephemeral things waves, especially in the past tense) or from the suggestion that intelligence tests now fall outside the province of experimental psychology. It is to be feared, however, that the author is here standing up bravely for a lost cause. The ugly duckling has become a most important swan. Moreover, of course (and dropping metaphors now becoming mixed) the said study is not to be minimized by trying to turn it out of the family. Experimental work on intelligence tests still remains a matter of experimental psychology. What else *could* it be?

It is ungrateful, however, to make too much of one point. The book is an admirable introduction to experimental work, and well worth the attention of teachers and others who may want to know what goes on within the four walls of the laboratory.

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J. W.

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THE NEW ERA

IN HOME AND SCHOOL

Authority and the New Education

W. T. R. Rawson

THE normal course of social change is by reaction, not by steady progress. An excess in one direction tends to be followed by another in the contrary direction. During the last thirty years we have been experiencing one of these reactions in education—a particularly violent swing away from authoritarian education towards the extreme of freedom. This reaction was heralded by a positive movement, which insisted upon the child's point of view, taking a keen delight in the spontaneous activities of children and believing that the educator had as much to learn from observing children as from guiding them.

But the reaction itself went much farther than this. It was even maintained that children could successfully reach maturity without the direct intervention of the adult. Extreme experiments were made, such as those of certain state schools in Hamburg, which allowed their pupils to decide their own curriculum and attend classes or not as they wished. These schools also encouraged their pupils to call the teachers by their Christian name, hoping thus to bridge the gulf separating the generations. As might have been foreseen, this attempt to eliminate all authority ended in chaos. All order was lost, the children either did not go to school or accomplished little if they did. It is significant

that here as elsewhere the most respected teachers were those least often called by their Christian names. The moral was drawn in 1923 by one of those who had encouraged and played a part in the experiment in a book entitled *Die Wiederentdeckung der Grenze*. The limits of freedom had had to be rediscovered.

Similar experiments have been made in England. But the conditions here were very much more favourable than those of post-war Hamburg. For Germany then, overwhelmed and disordered as it was by the aftermath of the Great War, constituted the worst possible setting for an attempt to get young people to discipline themselves. But England, solid and orderly, with its comparatively stable family life and its dislike of emotional extremes, offered a very different framework. The English experiments developed along much the same lines, being characterized by a free choice of curriculum, liberty to cut classes, the use of Christian names, and—significantly enough in view of the Englishman's reputation for good manners—a certain disregard of formal politeness, little store being set by orderliness or the graceful conduct of everyday life.

The results in England have been as disappointing as those in Germany. It is true that boys and girls suffering from the violent repression of the old-fashioned school have often found in this complete freedom an

astonishing means of release, which has led to fruitful and even creative results. It is as if the waters of a dam have been let loose and for the moment carry all before them. When, through the inspiration of a particular teacher, the waters have taken a constructive direction, the effect has been excellent. But where children have grown up in the atmosphere of extreme freedom, where no power of self-discipline or habits of obedience have been acquired through the previous recognition of an external authority, no such satisfactory results have been obtained. The rudiments of knowledge and skill have often not been learnt, little or no creative work has been done, and self-control and good manners are as lacking as during the first years of life.

The truth is that this rejection of all authority is not a new basis for educational advance, but one of those periodical reactions which are as productive of ill effects as the régime they seek to replace. Progress is not to be achieved through a diminution of authority. It is customary in this connection to distinguish between freedom and licence. If we do, we may say that freedom becomes licence where the sense of responsibility is absent or the power of self-control is insufficient. The degree of freedom that can be safely conferred upon anyone depends upon his emotional maturity which varies from case to case. But youth is predominantly a period of immaturity and lack of balance, and we have no right to demand an adult sense of responsibility from those who are still in the adolescent stage. Furthermore some people retain the irresponsibility of youth all their lives and, like the emotionally unstable, require and demand the permanent tutelage of an authority outside themselves.

We may sum up our argument so far in a sentence. Authority is needed by the immature. Indeed they themselves are aware of this need. It is a striking fact that in Germany, where the post-war reaction against authority went farthest, a new reaction set in some years later. Youth, unable to control or guide itself, began to seek for leadership and was ready to follow anyone who boldly proclaimed he knew the way. Eventually it threw itself into the arms of a Leader who makes of blind

obedience one of the cardinal virtues of the citizen. Thus has immaturity revenged itself upon those who asked it to bear a burden of freedom too heavy for its youthful shoulders.

Signs of the same reaction are apparent in England, although it has not gone far as yet. What will save us from it? Not a stressing of freedom in contrast to authority, for excess of freedom is the social malady of youth to-day. It is rather a shifting of the balance from one kind of authority to another. For authority may be either positive or negative in character. It may inspire us, setting up standards and giving us aims and ideals. Or it may be a restraining and controlling force. Both types of authority are necessary, and it would be as absurd to attempt to conduct human affairs to-day without the use of disciplinary force as it would be to try to rule a people without giving them something to live for, an aim and a purpose in life. But societies are distinguished by the stress laid upon these two kinds of authority. Where the policeman and the soldier are the predominant types, and duelling is upheld as a proper means of settling personal quarrels, society is based upon a negative principle. So is a school where the rod rules and retaliation is considered the only means of maintaining an individual's rights.

But society can be based upon another foundation, upon a positive force. This force is best exemplified in a good home. Here parental authority, although not devoid of a restraining and controlling element, means something fundamentally positive. For the greatest thing that good parents can do for their children is to teach them to feel deeply and truly, so that they come to honour the good and love the beautiful, learn to discriminate between the fine and the crude and begin to realize that nothing great can be achieved without effort and self-mastery. To form such a home parents need not be paragons, but they must win and deserve their children's love and respect. They must be capable of feeling deeply themselves and have the courage to communicate this feeling to their children. Only so will they create that fine cultured atmosphere which constitutes an ideal soil for the growth of the tender plant of youth.

The shift in stress that is urgently needed

to-day is thus one that strictly subordinates the negative to the positive element in authority. For the aim of all education is to enable us to realize our possibilities, our better self, as we may term it. This is only possible where the positive, living and vital side of life is in the ascendant and makes of the controlling spirit its willing servant. It is the fundamental task of parents and teachers to inspire their children, to give them an ideal and an aim beyond themselves, thus quickening their interests and awakening a desire in them to make something of their lives, so that they look upon the hand of authority as an aid instead of a constraint and are ready to be admonished and corrected.

Perhaps the above may seem vague and platitudinous. It is far from being so when related to the concrete problems of the school. Let us take one of the most common ones—the teaching of a foreign language such as French. Discussion to-day generally centres around what is called the Direct Method. But this omits the vital question. For the direct method used by one who has no delight in a language or its possibilities, to whom language-teaching is a dull and laborious effort and not the revealing of a new garden of delights to eager minds, can be as deadening and soul-destroying, and, therefore, as unsuccessful in its effects, as the most old-fashioned grammatical method.

What then is the change that is needed in language-teaching? The accent must pass from the negative and disciplinary side of the subject to the positive and vital one, from the mere correction of mistakes, with its emphasis upon grammar for grammar's sake, to the use of the language as an instrument of thought and imagination. Starting with the first excitement of new sounds to be heard and repeated, and commands to be obeyed and given in the new language, we can pass, by means of simple games and songs, to letting pupils hear short stories told whilst they follow them in the written book in front of them. Thus, beginning always with the passive and receptive attitude, we pass on to speech and reading. Grammatical rules will have had to be introduced early, and there is no reason why they should be made more difficult by being explained in the foreign

tongue when time can be saved by using English. Indeed it is a rule that anything that delays comprehension should be avoided, since it is detrimental to the delight that the children should be taking in their new toy. Let the teacher never be afraid to translate as he goes along, until the children find it unnecessary or want (as they soon do) to guess at the words and phrases they do not know.

One point is of the essence of the matter. All songs and stories should be good ones, delightful in themselves, and not composed in order to illustrate grammatical rules or bring in the numerals or the days of the week. They should be songs such as French children themselves sing, fairy stories, like Little Red Riding Hood or the Three Bears, that have a perennial freshness and appeal to all ages. If they are known in outline to the children so much the better. Their delight will only be increased.

From this point it is but a step to re-telling the story or making a play of it, when the teacher can call upon the children's imagination for variations and additions suitable to their own group and age. Thus speaking and writing can soon be added to the more passive work of hearing and reading. All the time, no doubt, many teachers will find it necessary to keep grammar work, and even the old-fashioned sentences, going regularly in a separate lesson. Children will not object to such purely intellectual and technical exercises when they see their value in relation to the imaginative and creative work they are doing. In this way the negative and controlling side of education, with its grammatical rules and corrections in red ink, need not be neglected, although it must remain subordinate, being embedded in a framework of fantasy and imagination upon which far greater stress is laid. Thus new education methods of language-teaching become largely ways of securing this positive setting in the classroom, and the art of the teacher lies in the judicious mingling of the positive and negative aspects of his subject.

This example is taken from a restricted and mainly intellectual field. But the whole of school life needs reorganizing on this basis. The school setting must enable children to

realize that the object of learning is the enlarged horizon and the increased powers that it gives us. The main incentive for working must be the vista before, not the rod behind. It is paradoxical but true that schools are bound to fail if they are always educating. Children must be allowed to do, to feel and to experience without any thought of correction or any intervention by the intellect. The over-intellectualism of the nineteenth century still blinds us to the value of the unconscious process of absorption. It is a part of the teacher's task to get his pupils to feel the thrill of poetry, art, music, religion—to taste and see, not talk about, what is fine and good. Children should constantly, and as part of their education at school, hear great poems read and great music played and sung, although they may not grasp half of its meaning. Nor should they attempt to analyse at the time. Analysis may be desirable later, but it should never be pursued for its own sake, since its value is only as a means to a non-intellectual end, a deeper sympathy for all that is great and fine in life. This sympathy is the fruit of an attitude of mind, of a readiness to throw our hearts open to the beauty that is in nature and in man. But this is only possible where there is an atmosphere of quietness and peace, when our intellect and active interests are for the moment stilled and we can sink back into that womb of silence whence all understanding and all inspiration spring.

We have arrived at the borders of a land

into which we cannot enter within the compass of this short article. Suffice it to say that in the deeper regions of the spirit the principle of the new education becomes one with the essence of religion. For if force is not to be the ultimate rule in life, love must become so, a love as strong as the force to which it is opposed. 'Love your enemies, do good to them that hate you', is not just the cry of an idealist and a poet, it is the condition of a world in which blind force does not rule. Rebellious souls, broken souls (and there is not so much difference between the two as one would think), exist everywhere around us. Every school, every home, should possess a healing power capable of winning over the defiant and binding up the wounds of those whom life has maimed. Such power exists only in an atmosphere of love, where the healthy spirit of give and take never degenerates into retaliation, giving place instead to a readiness to suffer in order to win another's confidence and affection. The Japanese, Kagawa, one of the greatest of modern Christians, has written, 'I am impelled to love. This in me is an instinct far stronger and mightier than the desire to be loved. I cannot abandon hope regarding any man. I cling to men. I love them. The worst, most fear-inspiring murderer has somewhere within him that which makes him irresistible.' Only such a white heat of love is sufficiently strong to bind the forces of hate that are loose in the world of to-day.

Obstacles in the Junior School: London

A. E. Dawes

DURING my eight years as a headmaster of certain London State Schools—in the slums and in the West End—I have become increasingly aware that in the Junior Schools of the future lies the basis of a sound homogeneous educational system. I have a firm conviction that the reorganized system of schools is good in theory, an awestruck

amazement and pride in the work of our Nursery Schools and Infant Schools, a firm belief that Senior Schools have and will have an increasingly vital part to play in our educational system, and pride and sympathy with the work of Central Schools resulting from six years' association with them. Yet, with all these feelings, and perhaps because of them,

I still say, without much fear of contradiction, that the Junior School is the key-stone of the educational arch.

The first necessity and the first difficulty—in a Junior School more than in any other—is that there must be full and complete co-operation of all interested people. In any school an atmosphere of co-operation is most desirable; in a Junior School it is essential. And yet my experience is that in no school is the staff more carelessly selected, especially at reorganization. In the very school that needs men of character, of infinite resource, of cunning in dealing with children who have barely overcome the selfishness of childhood, who are forming the habits of a lifetime—here we are apt to place our least experienced or our worn-out, disappointed servants. In fact any teacher who cannot find a call anywhere else is left in the Junior School; such is my London experience.

This question of staffing is the greatest of all the difficulties. (I am well aware that it is not confined to the Junior School.) The time for experiment is past—long past. Either the teachers as a profession or the authorities should tackle this question at once. There should be possible movement and interchange of teachers among a group of schools (that is within the associated Infants, Junior, Senior and possibly Central Schools) if not within a whole district. The *raison d'être* of such movement should be efficient teaching of the children. The interests and comfort of the teacher need not be neglected nor need there be fear of this in these enlightened times. Undue uneasiness on this latter score suggests a Trade Union, rather than a professional, outlook.

A consideration of this aspect of the staffing difficulty leads me naturally to another and a fundamental one. When will the country awaken to the fact that, in this age of scientific progress, when the enthusiastic expert is demanded in all professions and trades, there is yet no guarantee whatever that state-educated children are in the hands of enthusiastic experts? At no stage whatever in his training does the state or the teacher really test the suitability of the candidate. We have devised ways of selecting the academic

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expert, Yes! But your lover of children, your capable imparter of what knowledge he has, NO! Not until he has left his college, fully qualified, and finds himself faced for the first time with the responsibility of a class of delightful imps does many a good man realize that teaching is *not* what the outside world considers it to be. Unable, through reasons of finance or of age, to risk changing occupations, he settles to a life of misery in school hours, and the state is saddled with a potential danger. I have never, myself, seen anything wrong with my own five years' apprenticeship as a pupil teacher. At the end of that time, before I had qualified for college, I knew I liked the job. Others hated it, left and are happy in other spheres. Potential teachers should be weeded out before they are eligible for teaching training and qualification. Who is to do the weeding out? Well, who controls the other professions? Do you ever read of a highly-qualified fireman selecting a town clerk? or the local builder removing medical men from the roll?

Supposing you have then, your keen,

enthusiastic lover of children at work, again an obstacle is encountered in the form of the terrible rebuff this person may get when his child, the recipient of his careful nurture, leaves his care—for what? Chance decides whether his future schooling is good or not. Co-operation between schools is mainly a myth at the moment, for its existence depends on the temperaments of individual Heads, each of whom tends to be jealous of his own school and his own schemes. Whilst the Hadow Report suggests, no doubt very properly, the desirability of a break at about the ages of 7 and 11, it surely never intended that all the love and the care of preceding years should be lost as the child changes school. The careful training of the Infants' School is often not known in the Junior School; the Senior School knows less of the Junior and often nothing at all of the Infants. Thus the moral character, the careful nursing—yes, or the mishandling—of the past years is either unknown or neglected and lost. I am seriously concerned at the number of souls harmed or at least placed in jeopardy through this lack of co-operation. The lad, won from sulkiness and hatred of adults through the sports master of a Junior School—leaves for a school that has no cricket. The retarded child, won to effort through a love of music—finds no violin class awaiting him, and so on. Parents are led to compare and contrast the schools of a group, and more distinctions are made where there should be continuity.

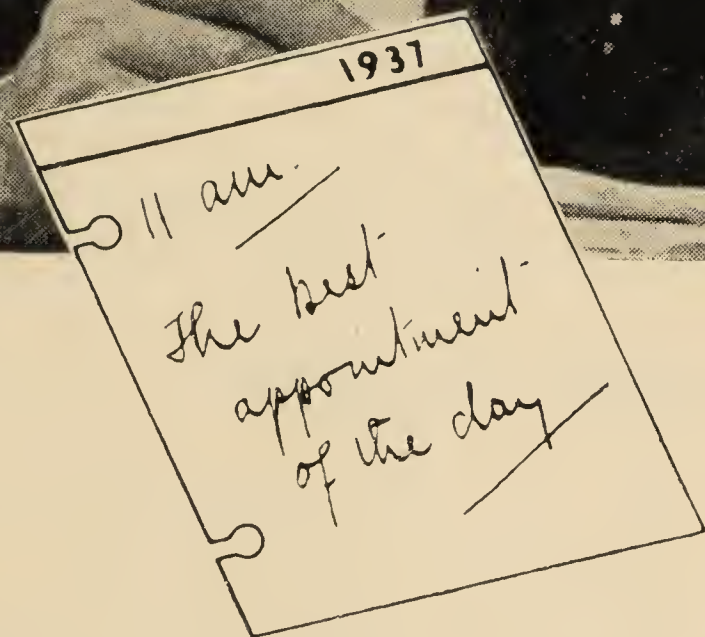
The passing on of written reports is excellent, but the personal contact, too, should be passed on; the atmosphere of the school continued or changed as desirable. I assert that most of the schools I know are not reorganized schools, except in name. They are continuing the old 'standard teaching' and teachers are almost powerless.

I suggest that all schools in a group should be controlled by one principal who, with his clerk to do the work of the office, can effect the desired continuity and relieve the other heads to do what they are anxious to do—teach. The Head is, by virtue of his office, supposed to be the most experienced and most efficient teacher on his staff. The school seldom gets the benefit of that experience, for

he is chained to an office with multitudinous organizations, reports and so on.

The more I consider the question of these difficulties of a Junior School, the more I am convinced that, given careful attention to the selection and control of the staff, including of course the Head Master, the difficulties either vanish or can be tackled.

It is obvious that since habits are being formed during this Junior School age, children must at every turn be confronted with the fact that they have a definite social responsibility. They must be inspired to accept that full responsibility and to prepare for it. I prize the school assembly as my most valuable opportunity. There is nothing definitely sectarian of course, but we try to evoke an atmosphere that suggests the rejuvenation of a corporate spirit each morning, to enable each to perform his individual tasks the better and the more cheerfully throughout the day. The acceptance as a body of the personal triumphs of the individual; the resenting as a school the unhappiness caused to our neighbours by the single thoughtless boy; the daily mention of topical events; the pride in the success of foreign achievement in science or in sport as being contributions to world progress and hence increasing the love of our country and our sense of duty to it, as we find ourselves able to contribute to the well-being of the world as a whole—these are points that start each day. The school assembly is a vital function. BUT, how can the enthusiasts (or shall we say the head, as the leader) get over to the children this corporate feeling with sincerity, whilst any member of the staff is not in sympathy with his colleagues—by that I mean, not merely being unable to agree with them but refusing to co-operate because he is himself unhappy in his job or in his environment? (He might possibly work happily in new pastures but can't because of a system that fixes him to one school.) How can a Head give of his best feeling while these schisms exist amongst his friends? How, too, can children gain inspiration whilst the features of any of the staff suggest boredom and possibly incipient rebellion? Above all, of how little use is the hall atmosphere if it be not taken to the classroom and fostered, enlarged and



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illustrated throughout the day? These are not solely personal difficulties—but are, I believe, quite general.

I believe it to be my duty to my children and to my profession, to acquaint myself with as many walks and interests in life as is possible. My private associates are commercial travellers, mechanics and business men. I hope, one of these days, to get a shock! One of these acquaintances of mine may speak as highly of modern education as do the teachers themselves! Can the Junior School ignore completely the common complaint of the laity that the modern youth is ignorant, rude and lazy? I do not agree with these remarks but I *do* say that unless the Junior Schools tackle their job with more directed earnestness, unless some governing body takes increasing care in the selection and training of teachers, there will be more and more truth in them.

The type of discipline known popularly as 'free discipline' is responsible for much of the lack of effort and lack of achievement of the junior child—this, not because the free discipline is wrong—(obviously it is the only sane and certain discipline to use)—but because it is seldom understood and requires the highly skilled specialist to use it. At every point, at every issue, a desire to tackle a problem, a willingness to grow, a personal pride in achievement has to be encouraged—habits of social use and of self-discipline have to be fostered and encouraged. This can only be done by the trained enthusiast. I loathe corporal punishment, but frankly I prefer its use to the slipshod careless methods of the teacher who neither loves his job nor can use modern methods.

During the prize-giving season we are all wont to hear the oft-repeated plea of eminent educationists for the education of the individual mind in place of the mass production they claim is being given. They speak (and I agree) of the dangers to the state of the mass-mind—the mind that loves the tit-bits of the press but neglects to think out its own leading article; the mind that seeks its relaxations in jazz or on the crowded beaches and main roads and is incapable of appreciating good music or a solitary ramble. Here again the Junior School must step in and train, so that latent talent will not only discover itself but

desire to develop. But how can this be done without a full knowledge of the child? His home must be known to the teacher—the school to the parent. This is almost an axiom; it is laid down repeatedly as such by the Board! It is, however, somewhat difficult of achievement in practice.

I am of those who maintain that teaching is a very definite profession and as such we cannot talk of hours. Yet, whilst I personally am prepared to devote many extraneous hours to parent-teacher co-operation, in fact consider it my duty to do so, whilst I realize that, without the presence of the staff, the meetings arranged by the Committee of the P.T.A. are of less value—I would yet resent any effort to force the presence of staff at such meetings, under present conditions. Classes are still too large, regulations controlling the distribution of staff still too rigid and the result is that the enthusiastic teacher has great need of rest and exercise. Given relief, however, in the matters I have mentioned, the professional instincts of the enthusiast would secure that parent co-operation which is so desirable.

I have one more contribution to offer. I do so with some hesitation, since the bogey of cost is bound to arise. It must have struck many people that, whereas modern years have produced great advantages for the brainy boy, for the retarded boy, for the physically defective boy, for the mentally deficient boy—much less has been done for the ordinary boy, the bulk of the Elementary School.

I think it was during those years of 1914-19 that I realized the tremendous advantages possessed by the person who had had a Public School or a Boarding School education. He was broader, able to mix, more tolerant, more sympathetic. I'm not talking 'class' but giving facts—voicing my own regrets at having missed this. Now these were the qualities I wanted in my lads. How could we give them the opportunities denied them by circumstance?

Many of us in diverse fields had been interested in school journeys. Each of us has enjoyed them but may have felt that the results were often not worth the expenditure. It was not our province to give a holiday and much of the work done could if necessary have been done at school—but here was the mixing

with others, the living together, the communal life.

We can now report three unique school journeys—unique in that this mixing with others was their definite object, almost their sole object. The children were to mix with other children in a new district, children who spoke with a different accent, who were familiar with other walks in life. They ate with them and their parents, worked with them, played with them. Adults, too, were constantly meeting the children and the children came to interest themselves in the happiness and trials of others (be they titled folk or cottagers), were expected to contribute to the happiness of those they met and to assist wherever and whenever possible ; similarly, help was offered to them and they learned to accept graciously.

The boys of the party lived together under such conditions as obtain at a decent Boarding School and learnt that to be really happy they must think of the happiness of others. After all, there is real moral training in the lesson that, if you stick your elbows out when mani-

pulating a knife and fork, your neighbour may do so as well. Similarly it becomes possible to forsake the practice of grabbing the first piece of cake when, by waiting for all to be served, it is discovered that none is without, and so on.

This meant the constant, night and day, expert alertness of carefully selected, enthusiastic teachers. In those short 14 days of contact with others, these lads acquired habits likely to remain for a life-time.

Now we have a scheme—a scheme I would in the first instance reserve for Juniors—for founding what we have termed Environmental Schools. In town, in country, these schools could be established. Here an exchange could take place and children of widely-differing localities, possibly of differing countries, could live together, eat, work, play together under the direct control of their own teacher, but, for this period, also under the watchful eye of a very carefully selected warden. The gain to the child in education for living far outweighs the administrative difficulties, none of which, we hope to prove, should be insurmountable.

Obstacles to the New Education : France

Roger Lallemand

THE new education is making little or no headway in France. The nursery school alone has been thoroughly remodelled, and even there the grafting of new techniques on to old has not always been successful.

From the elementary school upwards, the educational pioneers here number a few hundred enthusiasts, who are unable to do as much as they would, on account of constant interference and hindrance. The rest of the teaching body has merely adopted a few details of the new techniques where these lighten their task, or where their directors have recommended them. Finally, certain teachers declare themselves in favour of radical educational reforms but insist that official

instructions and examination requirements make any serious reforms impossible.

As regards official instructions, the objection is without foundation. The programmes of 1923 were extremely well thought out and they make a formal recommendation that the natural interests of children should be borne in mind ; that teaching should be made more interesting and that bold measures should be taken to attain this. But these instructions have remained a dead letter because of the primary leaving certificate.¹ The amount, and above all the nature, of the knowledge demanded from candidates for this examination, entails, even in modernized schools, the

¹ Certificat d'études primaires.

inane learning of useless material. All teachers are agreed about this.

The certificate is going to be revised but little is expected in the way of reform, for these reasons : first, because this diploma will be demanded by all Secondary Schools and for all branches of the Civil Service, and will thus gain an increased importance ; secondly, because the National Union of Teachers¹ is impressing upon the Government that the 'level of the examination should not be lowered'. We all know what that means. Under the pretext of continuing to prove that State education is better than private education, the leaving certificate must be kept difficult. My pupils, to quote just one example, must know by heart certain details of political and military history which are without social or educational significance.

Although the Examination Commission is agreed upon some of the main principles of the new education, we still feel sceptical about what they may achieve. Unless an easy and intelligent examination within the reach of 75 per cent. of our 12-year-old children can be put into force, the new education will continue to struggle helplessly. Such an examination need not exclude a further selective examination, in which intelligent pupils with initiative would be more successful than those who can only repeat facts parrot-wise. Such an examination would give teachers a wonderful opportunity of bringing to their pupils' knowledge (to go back to the example which I gave above) the history of our people, the history of labour and of the workers, which they find absorbingly interesting.

The present leaving certificate is undoubtedly the main obstacle to the use of truly progressive teaching techniques. The necessity for a monthly revision, for an exact organization of the time-table, for a very detailed and punctilious form of teaching, are insignificant obstacles compared with this certificate. The latter is the touchstone. The extent to which a teacher gains successes in this examination forms an excuse for the most barbarous methods of teaching. His 'failures' are a source of uneasiness to the most enlightened teacher.

¹ Bureau du Syndicat National des Instituteurs.

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One day we all received a circular which seemed to promise a complete reform of the leaving certificate : 'Every pupil of the prescribed age is to be presented for the leaving certificate.' At last they would be able to satisfy themselves that the examination was not within the reach of the majority of children of 12. A modification of the examination would no doubt result from this.

Full of zeal, I entered four candidates who had no chance of passing, as they were at least a year behind their standard in attainment, and whose parents admitted that they were incapable of taking the certificate.

After the inevitable failures I received a visit from the Inspector, a few days before the holidays ; a period during which the work slows down in every classroom in France, except in those in which this interval is seized upon as a chance for really intelligent work. Since the programme has been covered and the examination is behind us, I have never been able to allow myself to embark upon the work of the forthcoming year. The Inspector, knowing of the four failures, felt obliged to send in an unfavourable report, in which he remarked among other things that the whole school was printing instead of writing. (What they were doing of course was using script, of which my chief was completely ignorant.) It turned out that I was almost the only teacher to have taken the circular seriously. My colleagues only sent up for examination the children who were likely to pass, so as to obtain a good percentage of successes. They were more familiar than I with the tricks of the administration. Teachers will never be able to put up a rigorous enough resistance to this tool of all educational routine, the first school leaving certificate.

Apart, of course, from pedagogic obstacles, there are material obstacles to the advancement of the new education. Some years ago the first enquiry on school buildings was made

by the Fédération de l'Enseignement, the findings of which have been recently confirmed by an enquiry of the Syndicat National. Apart from certain schools in hovels where all work is impossible, there are numerous unhealthy and over-crowded schools, and a classroom is only considered over-crowded if it contains more than 50 pupils. Personally I have never been expected to teach more than 75 children at a time, and this was in the first class that I ever took. I was then obliged to give up any attempt at teaching. The Germans had only just left the district. The head teacher told me, 'I am not expecting you to teach these vagabonds, just discipline them and that will be enough for the moment.' I cannot describe the first onslaught that my class made on the exit. I tried ten times to get them to go out in reasonable order, after which I played the sergeant and applied the punishment recommended by my chief, but I restricted its use to those with whom I could do nothing else. This was my first attempt at liberal education. Three months later my pupils greeted me with open arms when I turned up as overseer of their holiday camps. I had made more progress in pedagogy in those three months than in my long and often very boring years at the training college.

I wish I could describe one room in which I taught. The class was 'very small' (20 pupils), but the room was only 16 ft. 6 ins. by 15 ft. It contained 10 double desks, 2 cupboards, an enormous teacher's desk, and a stove. My home quarters being equally cramped I had to bring my piano to school. I wanted to put one cupboard in the loft but the stairs were too narrow. I tried to move my desk into a leaky old hut but the door was too narrow. Yet with the pupils' help I managed so to rearrange the room that I have just installed a printing press in it. The small *commune* in which the school is situated was obviously too poor to build a new one so what else was there to do?

Another example, this time from a large town where everything was possible. As head teacher of a school at Cannes, I had a generous school yard, from the official point of view at any rate. We could play there without too much jostling, but gymnastic movements were

more difficult. On account of the four magnificent trees which decorated the yard it was obviously impossible to play any sort of ball game. Our school co-operative got permission to go daily to a stadium, which was extremely well equipped and included shower-baths. The parents were quite willing that we should go there, for sport was very much in the fashion on the Côte d'Azur. This was the reply from my Inspector of Primary Schools :

'Is not the school courtyard sufficient for the number of your pupils? And will their allotted half-hour be long enough for the children to come and go and get down to work?' (The Inspector seemed to forget that coming and going meant walking and running.) 'Apart from this the mornings should be given up to those occupations which demand the greatest intellectual efforts.'

I had foreseen this last objection and had pointed out that, if science and French composition could be put off until the afternoon, history and geography would be taught during the morning as these subjects demand the greatest effort of memory. The Inspector was obliged to re-read my original request, and in order to cut short any further objections of mine, because he was reluctant to give us the required permission, he wrote the following lines at the foot of my request :

'This change does not seem to me a happy one. The measure might be understood in a school situated in the centre of a town and crammed behind very high walls and so cut off from sunshine, but is not at all justified in this case.'

The lack of material resources may also hamper the practice of the new techniques, but this is an obstacle of secondary importance. Generally, whether the *commune* or the pupils themselves are paying for school equipment, it is possible, by careful outlay of what money there is, to save money on unnecessary text books, etc. Moreover the school co-operative also manages to provide the school with useful material. By co-operative one usually means a society recruited to meet an immediate need, such as necessary equipment or the meeting and enriching of collective interests. Collective interest is not usually very keen unless the material is given to the

children for their greater enjoyment. If the money has to be spent on essential schoolroom equipment, if co-operation does not run through *all* the activities of the school, and therefore if competitive scholarship is not done away with, the children cannot become deeply interested in their co-operative. In order that these co-operatives may really further the movement towards a new co-operation we are therefore anxious that necessary school material should be abundantly furnished at the school and that this material should be utilized for the advancement of new techniques.

I shall not speak of the general state of bad health of the children which is due as much to overfeeding and dosing as to underfeeding and wretched housing. This is not an obstacle to the new education so much as to education of any sort.

Having reached this point in my article I seem to have given little account of the worst obstacle to the new education, for all those which I have mentioned are surmountable. I now come to the essential stumbling block: hostility and inertia. As a general rule our immediate superiors are not really responsible, for they are themselves the victims of these same forces. I have already quoted one case of this kind—refusal to allow us to go to a stadium for an invaluable daily lesson in physical culture. It will be readily understood that the best efforts of any teacher working under such conditions are nullified, and it is almost always because he is an innovator that he is subject to such annoyances, not because his actual methods are disapproved.

The teacher has up to now been obliged to feel his way between regulations (in the redoubtable form of the school leaving certificate), the Directors who are expected to see that these regulations are carried out, and the parents whom we are careful not to educate. If he is a born conformer, and renounces all initiative, his situation is much easier, but he will die without having known enthusiasm and the real joy of creating and contributing to progress.

The children therefore submit to the constraint of the masters for the simple reason that

the masters themselves are submitting to a thousand constraints such as I have outlined. To make French education a work of collaboration, of mutual confidence, of competence and of self-mastery would be at one stroke to liberate the child. I feel I may be charged with exaggeration, yet I have quoted but a moiety of the annoyances to which I have been subjected. It will be said that I am an exception. A small enquiry will prove that this is not so. The truth is as I have stated it. Yet neither my comrades nor I are giving up the struggle, neither are we pessimists. The future prospects are brilliant, the progress made by means of our new techniques is undeniable. A new attitude is already making itself felt even in the heart of the present government. I will not outline all the grounds we have for hope, for that is not the subject of this article. Only let my colleagues remember that evil destroys itself in time. Until all obstacles are overcome we cannot leave the breach. So on with the work, my brothers!

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The Juvenile Court and the Teacher

A. J. Lynch, J.P.

THE work of Juvenile Courts, set up by the Children and Young Persons Act, 1933, is difficult and exacting ; yet there can be no more important task in the Courts of Summary Jurisdiction than that of dealing with delinquent children. The Juvenile Court is called upon to decide upon the wisest course of action 'in the best interests of the child'. It is no part of the purpose of this article to describe the new conditions—lack of officialism and lack of publicity—which have met with general approval, under which children's cases are now heard. Nor is it to discuss whether or not child delinquency is increasing, nor to comment upon the fact that lawlessness is more common among youths under 21 than among men between 21 and 30. These things are significant enough, but our main purpose is to plead for a greater and more understanding co-operation between the Court and the School.

Earlier Probation Rules (Section 41, 1926) state that 'in the case of children of school age, a Probation Officer shall make inquiry of the Head Teacher as to the child's attendance and progress, but the child shall not be visited at school.' For many reasons—some of them quite understandable—Head Teachers have held aloof from the courts, or have acted, if they acted at all, with very great caution. That attitude was probably due to a justifiable fear that publicity would be given, in the course of a hearing, to anything they said or wrote. They were, therefore, not inclined to commit themselves. This situation was unfortunate because apart from the child's parents, the teacher is the person most likely to be able to speak from intimate knowledge of the child ; and his experience is of course wider than that of most parents.

The danger of undue publicity has now been almost entirely removed, for Section 49 of the Children and Young Persons Act, 1933, lays it down that 'no newspaper report of any

proceedings in a Juvenile Court shall reveal the name, address or *school*, or include any particulars calculated to lead to the identification of any child or young person concerned in those proceedings, either as being the person against, or in respect of whom the proceedings are taken, or *as being a witness therein*' (The italics are mine.)

It is possible that, to some minds, even the words italicized above may not be regarded as sufficiently precise to cover reports from teachers, or provide a definite guarantee of privacy. But reference to the Statutory Rules and Orders based on the 1933 Act, issued to all courts, should make the position clearer. Rule 21 (iii) specifically states that 'any written report of a Probation Officer, *local authority*, or registered medical practitioner may be received and considered by the court *without being read aloud*.' This Rule would appear to safeguard everyone concerned. It is only in special circumstances that the child, or the parent, or both, may be told the substance of any part of the report should they desire to produce rebutting evidence.

This situation should inspire greater confidence in the teachers, enabling them to assist the court to the utmost of their power. And none can be more helpful than they.

Consider for a moment what happens in a Juvenile Court. A child or a young person, whom the Bench has never seen before, stands charged with a misdemeanour. The case having been proved, and a conclusion reached it is then for the Bench to decide what is to be done in 'the best interests of the child'. The whole future of the child may lie in their hands. To assist them in their decision, they may have before them a doctor's and a probation officer's reports, one from the local authority setting out (1) the school record and the head teacher's comments and (2) a full account of the child's home circumstances. In

addition, there may be a report by a psychologist. Of all the reports submitted the head teacher's is by no means the least important, for it is the only one likely to be based on a fairly intimate knowledge of the child extending over a considerable period of time.

If the importance of the school report be thus admitted, it is of equal importance that the report itself should be of a character which shows understanding and insight. It is perhaps too soon in the working of the 1933 Act to expect that teachers can provide exactly the sort of information the court would like to have. But, speaking generally, it is highly desirable that such reports should contain *all* the facts about the child or young person, and not merely a few selected ones, especially if they are the bad ones. It not infrequently happens that, because a child happens to be before the court, teachers tend to stress unduly the child's weak points and ignore the strong ones, to mention bad traits and omit the good ones. With parents, the reverse is the case. Not unnaturally, they exaggerate the virtues of the child and overlook the faults. All this only goes to show the need for a carefully-considered opinion which teachers can usually supply.

In the course of seven years' connection with juvenile courts, the last four under the new and improved conditions, the writer of this article has seen some astonishing reports which can only be described as neither helpful nor desirable. Here, for example, is one which sees nothing but evil in one child. It comes from a part of the country known to the writer and was made about a boy of 15 who found himself in not too serious trouble. 'This boy when at school was usually in trouble, being lazy, deceitful and generally untrustworthy. He was an accomplished liar and had made work-dodging a fine art.' Not a word is said in the boy's favour. It was obvious that the report was of little value in guiding the Bench, to whom it was made, to a useful decision.

The majority of the reports supplied are, however, valuable. The type most helpful is that which, while gently pointing out the faults, emphasises what potential good is in the child, states the home difficulties if they are known, the parental attitude and even suggests

remedies. Reports of this type are welcomed in every court in the land. It is never proper to treat children and young persons as though they were fully developed but diminutive men and women. And it cannot be stated too often that the purpose of the court is not punitive but remedial. The Bench seeks to meet 'the best interests of the child' and (in the light of known statistics as to the age incidence of mischief) to create useful citizens.

It sometimes happens that reports entirely miss the mark. It would hardly be expected, for example, that a lad who had spent many years in a school for mental defectives would be described as 'the sort of lad that can look after himself'.

The importance of the teacher's report is being stressed not only because the teacher has peculiar opportunities for observation and knowledge of the child, but also in order to plead for a widespread acceptance by teachers of the necessity, if not the duty, of giving the court every possible assistance. Fundamentally, the work of the juvenile court is an extension of the social side of the educational work of the teacher, just as, in the opinion of many, approved schools are fast tending to become an extension of the educational system and not, as of old, mere reformatories.

It is possible that in the near future head teachers may be asked to attend the court whenever their pupils are concerned, and present their reports in person. It is said that in one area at least, the Director of Education attends the court and has with him the head teachers' reports, which he lays before the justices when they are considering their decision.

In one London area, recently, the whole body of teachers was invited to visit the newly-constructed Police Court and to inspect the juvenile court. After the inspection, a meeting was arranged in the court and an address given by a medical man on the psychology of delinquency. Questions and discussion followed. The whole function went a long way towards setting up the right kind of liaison between the court and the teachers. Similar meetings would probably be found invaluable in other areas.

In connection with the juvenile courts and

the teacher's part in them, there is another matter to which attention should be directed. The Probation Rules of 1926 (Sections 16 and 17) lay it down that the Probation Committee shall (1) receive and consider the written or oral reports of the probation officer and shall make or direct the making of any communication which may be found necessary to the court and (2) discuss from time to time with the probation officer the progress of each of the cases under his supervision and afford him such help and advice as it can in carrying out his duties. This important work, where it is faithfully carried out, would surely have some relation to the schools. Moreover, it should have some relation also to the various organizations that cater for the out-of-school activities of both school and post-school children—the After Care Committees, Juvenile Organizations Committees, National Organizations (Scouts, Guides, etc.), School Clubs, Juvenile Employment and Advisory Committees, and so forth. But very little has so far been done to co-ordinate the work of all these bodies. This is the more regrettable since, in the writer's experience, it is very unusual to find any child before a juvenile court who is an active member of any such organization.

In view of this, Section 130 of the report of the Departmental Committee on the Social Services in the Courts of Summary Jurisdiction is interesting. It suggests the setting up by the Justices of 'Case Committees', in connection with Probation Committees. Its trend is so

cogent to this discussion as to be worth repeating at length. 'It is easy to recognize that a Case Committee with adequate knowledge, and ready to take trouble, would throw new light on the probation officer's problems and become a source of strength and inspiration. We doubt whether the Justices alone would comprise among themselves all the varieties of experience which would be valuable to a Case Committee and we strongly recommend that the Case Committee should call in to assist them from time to time persons who are not Justices. For instance, persons with experience of public administration, *education* or public health (including mental health), and representatives of voluntary societies and other social workers might be able to give important assistance to a Case Committee. The extent to which the Case Committee should avail itself of outside help of this kind would depend on local circumstances but we are satisfied that the principle is one of general application.' Here at any rate is the germ idea of that co-ordination and co-operation that is so desirable between all those who, in any way, deal with children and young persons. Probation Committees generally have scarcely considered the matter, but it is highly desirable that such Case Committees be constituted, in accordance with the clamant needs of the juvenile court.

In this work teachers should play an important part. One of the ways of meeting the problem would be the creation, where they are needed, of teacher-Justices.

Teacher-Training and Citizenship

W. Fraser Mitchell, M.A., B.Litt.

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UP to the present the realization that any efficient training in citizenship must depend largely upon some re-orientation in the training of teachers appears to have attracted scanty attention. Yet the fact that we are agreed that *Civics* is not Citizenship, and that it is through an alteration in the spirit rather than the content of the school

curriculum that any progress can be achieved, reminds us that, along with the parent, the teacher is the key-figure in the situation. If a worthy social life is to be fostered among the young by means of carefully planned social living, no matter who may plan the activities of which that living is to consist, it is the teacher who must direct it so as to achieve

the ends at which we aim. In order that he may do this with any hope of success he will require training, and training of a kind, which, it must be admitted, few, if any, of his profession have received in the past or are in course of receiving.

Much confusion exists as to what form this training should take. There is probably fairly general agreement on two heads—one, that it should bring the intending teacher into closer contact with the needs of ordinary life, and the other, that the teacher must be prevented from creating for himself and his pupils a *world of school* with a code of conduct and an outlook upon life delicately distinguished from the greater world outside the school walls to which the children belong for the greater part of each day, and towards complete absorption in which they are rapidly travelling. But when we confess agreement on these points we are not much nearer a solution of our central problem. We are forced to go on to ask ourselves more precisely, which are the needs of modern life with which the teacher should be brought into contact, and how are such contacts best effected? And, again, even supposing we should be able to effect these contacts with comparative success, how can we prepare the men who have made them so that they may use their experiences fruitfully in training the young?

It appears to me of the very essence of teacher-training that the student should be given both knowledge and experience of the conditions of life which are normal and customary for the children whom he is to attempt to train. But here a particular danger confronts us. Just as a little knowledge is a dangerous thing, so experience, if it be transitory, incomplete, and especially if it be both these and also participated in by a person still immature in judgment, may yield highly inaccurate results. The contemporary belief that brief periods spent by young men of a different social class in the homes of manual workers in unfamiliar parts of the country, and that the participation of such young men in some kind of unusual labour each day, with, or on behalf of their hosts, is likely to carry us far towards a solution of social problems, is hopelessly ill-founded. Such

dabblings (as it were) in the lives of other people is necessarily superficial, and the visitors, however well intentioned, have not really *lived* the life of the people whose conditions they have been sampling. Random contacts of this kind, however scientifically arranged, would prove of little help to the future teacher, particularly in his training period. The proposal, therefore, made in some quarters, and already being given concrete embodiment, as part of the curriculum of the New College of Teachers' College, Columbia University, that all entrants to training should be obliged to spend a period of varying length in wage-earning work, is not a particularly helpful one. Anything is tolerable for a season, especially when one is certain that in a short time one's own conditions will be rendered much more desirable. But the transitional nature of student-employment (at least, where there was no direct economic urge behind it as is sometimes the case in America) would differ radically from the monotony and the hopelessness of real employment, and might beget a sympathy likely to err as much on the side of sentimentality as on that of true understanding.

Moreover, the majority of students—in England at least—while they have not been brought up under the precise conditions which are usual to many of their pupils have less need to be introduced to ways of life which are narrower and more restricted economically and culturally than their own, than to be given a taste of the wider and more generous life possible to a more financially stable and disinterestedly cultured section of Society. Too often the student in training is regarded as himself the fortunate being, and he is advised to make descents from his supposedly privileged level to lower levels. But among grant-earning students in provincial universities there is probably as real need for contacts on a level superior to their own. A free berth on an Hellenic Travellers' Tour is for many a greater desideratum than the possibility of a week spent in a miner's cottage. A week-end *school* held in an Oxford or Cambridge College, or an occasional house-party, if such could be arranged, spent amid cultured surroundings, might have results as yet undreamt of. Yet,

in all these instances, there remains the danger already indicated, that the contact tends to be superficial and may even induce in the student an attitude diametrically opposed to what was hoped for. What, then, are we to do?

THE problem, as I see it, is best met by placing our education and training courses on a sound sociological basis—a proceeding that will prevent any undue sentimentality and also furnish a set of progressive and practicable ideals for the teacher in his later work. A grounding in the divergences of social theory implicit in the governmental systems of other countries seems also desirable, so that the student not only *knows* how we have arrived at our own social viewpoint as a nation but will have had his enthusiasm kindled for a system and way of life which is not possible under alternative forms of administration. In this way the future teacher will come to an adequate realization of what it is to be a citizen, and he will go forward to his work among the young, determined to create in them the desire to achieve what may, after all, be regarded as the supreme condition of human development.

The chief point to be kept in view throughout the whole of this training is that it must be shown clearly to be introductory in character and preparatory to a later, specific first-hand study of social problems which the young and recently-placed (or transferred) teacher should be obliged to undertake in the area where his teaching is to be done. Training Colleges and Departments cannot be expected to provide courses embracing a variety of specific social problems, and even if it were possible for them to do so, so dissimilar are the conditions in any one English county that the samples selected would leave many areas untouched. The best training that it appears possible to offer is some such introductory course as I have outlined, to be given by Training College or Education Department, and to be followed by a brief and intensive part-time study made on the spot under the auspices of the local Education Authority (or of a private body interested in local education) once a teacher has been appointed in a particular district. The latter courses might very well be carried

on by members of ordinary Training College or University staffs, who would derive from their concentration on specific problems much information likely to be useful in the conduct of their more general courses. But the local courses should not be wholly carried on by such lecturers, and other citizens of experience who have served for several years in a district should assist in giving the courses. Nor should the courses be regarded as something to be got 'over and done with'. But the teacher who had once been initiated into the practice of sociology as a part of his teacher's duty should be expected to continue his studies, and so to remain in constant and growing intimacy with the people of his district that there should be no possibility of the superficiality which we have seen dogging the more artificial schemes for making contacts. In this way he would come to possess a new type of insight and experience which to-day is rare.

Some introduction to the psychology of human relations would also be desirable during the Training College course and would prepare students for the more practical work to be undertaken later. But a visit to a parent whose children the teacher is already meeting daily is likely to be of greater value than any haphazard calling at so-called 'typical' homes as part of a general course in social studies.

For teachers trained by some such method as I have tried to outline, the apparently different worlds of *school* and *outside of school* will disappear with wonderful facility. For, the boy who has seen his teacher in his home, and the parent who is accustomed to his boy's teacher taking an interest in his daily work, will no longer think of him as a species of unusual insect preserved in the amber of school conventions. As the walls of many schools have dissolved before the magic of Parents' Day or Parents' Societies, so the walls of home and factory will dissolve once the socialized training of teachers becomes a reality. There will be no longer school *and* society. There will be Society alone, and men will think of themselves primarily as citizens and of the teacher as one whose task is the preparation of the young in an ever-increasing variety of ways for the many-sided, active, intelligent life of citizenship.

Toy List

Ada Jordan

Playroom Supervisor, Institute of Child Psychology

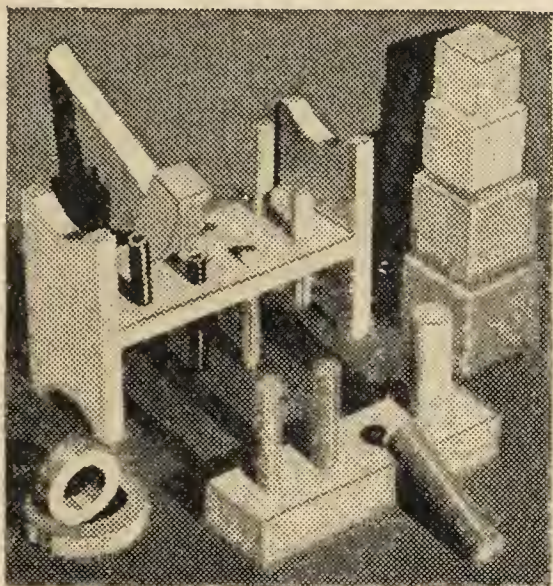
- 6 months to 1 year** *Anything too large to swallow but small enough to be grasped which is agreeable in colour, can be safely sucked, and/or makes a satisfactory noise when banged or shaken. This description excludes most soft toys, which are usually not particularly liked until the owner is old enough to have some feeling for what they represent, except in the case of the lonely child who likes the softness and cuddlesomeness of this type of toy from nine months old. It includes many sorts of new rattles, ring-chains, suckable strings of shapes or beads. Bath toys.*
- 1 year to 2 years** *Nesting boxes, simple bricks, things requiring a certain amount of manipulation, posting boxes, Russian dolls, pyramid of rings, peg blocks, larger toys on wheels which can be pushed and pulled and generally 'bossed', such as model animals, trucks and trolleys. Pencil and paper. Anything that will shut and open and that will contain other smaller things. Balls, homely things such as aluminium saucepans with lids, clothes pegs, etc. Washable soft dolls and animals.*
- 2 years to 3½ years** *Anything that will hold water. Toys requiring finer manipulation such as simple jigsaws of the picture tray type, large beads, picture blocks, hammer-pegs, crayons, preferably thick ones, and large sheets of paper. Things to help physical development such as slides, short fixed step-ladder, climbing-frame. Dolls and animals. Picture books. Sand-pit and simple wooden toys for use with sand. Noah's ark.*
- 3½ years to 5 years** *All the things in the previous group which the child will begin to use more competently and consciously. Painting materials, with poster-paints rather than a paint-box, and large sheets of paper rather than a formal painting book. Easels. Plasticine. Scrap-books, paper for cutting and tearing, blunt scissors. First sewing materials, canvas, bodkins, coloured thread. Building bricks, including those large enough to make structures that the child can get into. Dolls and their appurtenances, cots, baths, prams, etc. (The age at which these begin to be acceptable varies considerably and may extend to late childhood. The uses to which they are put also varies, so that a family of dolls may be the incentive to really good dress-making, laundry, etc., in the older girl. Most little boys and girls pass through a doll stage if they get the chance.) Doll's house. Wooden trains and mechanically moving toys (clockwork). Picture-matching and simple jigsaws. Simple constructional toys such as Tinker-toy. Nail-mosaic. Pattern-making, with button or ball mosaics, or gummed paper.*
- 5 years to 7 years** *An increasing number of things that refer to adult life, cleaning and cooking apparatus that can really be used, shop with scales, toy telephone, etc. Dressing-up things. Hoop, bat, skipping-ropes. Clay for modelling. Gardening tools (not toy tools) and wheelbarrow. Simple weaving. Simple tools, hammer and nails. Slightly more difficult constructional toys.*

Skittles. Pattern and picture-making materials of a more skilled type than those in younger group. Project toys, soldiers and forts, garages, farms, etc. H. G. Wells' bricks.

7 years to 9 years

Meccano. Fretsaw, etc. Books about real things. Kites. Simple chemical and electrical outfits. Constructional toys. Work-box and materials for making real clothes. Puppets. Writing case. Games. Models, aeroplanes, gliders, etc. Aquaria, seeds, and flower-pots, etc.

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Pottery in a Country School

Leslie Amos

AT the time when Pottery was introduced into the school, Wessington could have been described as a bleak, isolated, hill-top village. Its population of eight or nine hundred consisted mainly of coal miners, with a sprinkling of farmers and farm labourers. The level of intelligence in the village was low, and the housing conditions deplorable. The school building itself was in the last stages of dilapidation, and consisted of three classrooms, with two tiny cloakrooms. It is only fair to add that since that time the school has

been rebuilt, and is now light and airy, and has more accommodation for practical work.

After a few months of work in the school, it seemed to the present Head Teacher that the mentality of the children called for much time to be spent in art and craftwork, and after consideration it seemed that clay was the medium which would best supply those more massive movements suited to children who were wholly untutored in any form of craftwork. Another important consideration was that clay work would require little equipment, and could



Making a hand-built pot

be carried out in the classrooms. At first the work was confined to modelling, but the results were surprising. Many children who had been discouraged by their lack of success in the academic subjects, now discovered an unsuspected talent, and showed a growing keenness which was a pleasant contrast to their former attitude. In order further to encourage them, successful attempts were made to fire the models under plantpots in the open fires in the classrooms. With the help of the Education Authority, a kiln, designed in the school, was erected, and clay modelling now became pottery. Several very efficient potters' wheels were made from old sewing machines in the following manner. The machine head was removed and fixed so that the machine arm was vertical, and the fly-wheel, now horizontal, projected slightly through the hole in the middle of the machine table. To this a heavy wooden wheel-head was fixed, and the potters' wheel completed by carrying the machine belt from the driving wheel to the groove in the fly-wheel by means of two pulleys, placed under the machine table. The school

now has a small but well-equipped pottery room, with three wheels and two kilns. In the playground a small clay pit has been opened, and this supplies a part of the clay used in the craft.

The method of instruction has undergone many changes since the subject was first introduced, and the scheme in use at present has been devised with the object of making the greatest possible use of the very considerable cultural background of Pottery. The Pottery methods in use at various periods have been so dependent on the social conditions of the time that children are able to learn a good deal about the social history of mankind through a study of Pottery. The Pottery of our own land is taken as the basis of the course, and at about eleven years of age the children begin a systematic study of British Pottery.

Neolithic Pottery

This was hand built, probably by the 'thumb-pot' method, so the children begin by making thumb pots, copying the shapes which are characteristic of the two classes of Neolithic



'Throwing' on the home-made wheels

Pottery found in this country. The children imitate exactly the methods of manufacture used by these primitive peoples, as far as this can be deduced from a careful study of the shapes. The decoration of this ware is fascinating. It consists almost wholly of impressions, either of flints or of twisted cords. Endless are the experiments which can be carried out in the twisting of cords in various fashions so as to produce interesting impressions: and of course, impressed patterns are those most natural to young children. It will be seen that the study of Pottery decoration provides incidentally a course in historical ornament. Of course, when the children are thoroughly interested they wish to know as much as possible about the conditions under which the Neolithic peoples lived, and this information is then given. A similar system is pursued at each step of the course, so that in addition to providing a beautiful craft, the Pottery teaching acts as a stimulus to the study of history and of art, and has its repercussions in other subjects also.



'Discovering an unsuspected talent'

Bronze Age Pottery

This was also hand built, but probably by coiling. The children now practise making coiled Pottery, again reproducing the typical shapes of the Bronze Age period (beakers, cinerary urns, incense cups). The decoration again often consisted of twisted cord impressions, but arranged in chevrons or triangles, and museum specimens provide a bewildering but interesting series of arrangements of straight lines, often made with a pointed stick.

Romano-British Pottery

An abrupt change comes as a result of the introduction of Samian ware into Britain, and the Romanization of Britain is exemplified clearly in Romano-British Pottery, which is a fusion of Roman shapes and decoration with the lovely curvilinear designs of the Celts. The patterns composed of impressed stamps found on so much of the New Forest ware links up this Pottery with the previous types, and provides much interesting work for the children in the making of dies, of clay or cut sticks, to impress patterns in the moist clay.



Digging clay in the school garden

Mediæval Pottery

The most interesting and artistic type of Pottery produced in mediæval times was the monastic or 'encaustic' tiles. These were made of a coarse red clay, with very vigorous patterns made by inlaying a fine white or yellow clay in the red body. These tiles were made by the monks themselves, and were used in large numbers for paving their monastic buildings. At this stage the children can visit a neighbouring church where a number of these tiles, removed from a near-by abbey at the dissolution, are used for paving a small chapel. Tracings are made, and the tiles are reproduced by the very same process as that used by the monks of the thirteenth century. Many original patterns are, of course, carried out also, as soon as the children are familiar with the method, and understand what kind of pattern is most suited to the method. Inlaid patterns were also used by the Koreans in the twelfth century, so the children are now introduced to Korean, and subsequently to Chinese Pottery.

Seventeenth Century Slip Ware

This ware, unpretentious in character, produced by simple craftsmen under the domestic system, is particularly suited to school practice. The decoration consists of a yellow clay trailed or painted, in the form of slip, on to the body of the pot, the whole being covered with a simple transparent glaze. A red-firing clay very similar to that used in the seventeenth century is found in the school playground, and a light buff clay can also be found in the village, so that the Pottery of this kind which is made in school can almost be said to be produced under the domestic

system. Glazing is now introduced, and, as equipment is deliberately kept simple, the glaze is applied by spraying with a cheap insecticide spray such as is used by gardeners.

Delft or Majolica

If the impression has been given that the work of the children is imitative, this ought to be corrected, for at each stage ample opportunity is given for the children to indulge their creative instincts. The method known as the 'Delft' method is one of the most valuable in this respect. A coarse buff clay is used, and this is covered after firing with an opaque white glaze, which forms a clean surface for the painted designs. The painting is applied to the surface of the glazed pot before its second firing, while the glaze is in the form of a white powder. By this method, no preliminary drawing is possible, but the painting must be rapid and direct. Old Dutch tiles are studied, and these display a wide range of pictorial subjects, including biblical scenes, seascapes, and landscapes introducing peasants engaged in their everyday occupations or in sport. The children find in the activities of the villagers, or in their own games on the village green, ample material to exercise their powers of pictorial composition.

It is impossible in the limits of one short article to explain the whole of the work undertaken, but perhaps enough has been said to show how the craft of Pottery is used to stimulate a keen interest in other subjects, particularly in history. Above all, children who, owing to backwardness or isolation, are unable to express themselves by means of spoken or written language, have discovered a new and delightful means of self-expression.

PROGRESSIVE EDUCATION AND THE NEW ERA

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Handicrafts in Adolescence

Anne Dillon-Clarke

Ex-Principal of King Arthur's
School for Boys and Girls

HANDICRAFTS are something more than a pleasant pastime for small children, or an inexpensive method of producing Christmas presents. They are infinitely more important as they may be the means of solving one of the major difficulties of adolescent life.

We know that the rush of feelings which comes upon young people in adolescence—the emotions which only gently stir some while others they almost submerge—represent creative power. They are good, and should be welcomed, not feared; but the attitude of parents to them is hardly ever one of welcome; they are ignored, dreaded, or looked upon with some slight amusement.

Yet we know that this power within us to create, if used, can accomplish almost anything, while unused it may become morbid or merely work itself off in giggling, hysteria, and the general silliness so common in very young youth.

Nature takes a long time to prepare us for her great work of carrying on the race, and she does not mind sacrificing some of our comfort and peace of mind for years before she is ready for us. During this preparatory period, as we cannot use the creative power developing within us to produce the ultimate miracle, a new individual, we must use it to create something else—that being the only safe outlet for it. For this reason, the most advanced educators put handicrafts in the forefront of school subjects and the most enlightened parents do not leave them to chance. They should be regarded as a daily necessity for all boys and girls in their teens and nothing should stand in the way of them. So many things, however, do stand in their way, the chief of these being lack of time. Manual work, though, helps to develop the brain, therefore saving time in the end for other school subjects. Moreover, if we take this question seriously enough ('we', either as parents or teachers) it will be given its proper place in spite of other claims.

Considering the difficulties and anxieties which public schools have in the past experienced on account of morbid and degenerate practices among boys, the question must be worth serious consideration and any drastic changes which seem necessary. To turn an offending boy out of a school is a poor way of solving the problem. Better turn him into a workshop (and every other boy with him), and let him hammer or pound or chisel the pent-up feelings out of his system, and eventually satisfy his emotions by the sight and feel of the beautiful thing he has made.

Games are not enough; exercise, as such, does not accomplish the purpose. The work must be definitely creative. The place given to such work in the life of a school is of more importance, even, than examination successes, or athletic opportunities, or social status.

The creative work needs to be a *daily* habit, because it is obvious that no one knows when the creative power is coming upon a youth, and no one but himself will know when it actually has come. Therefore, boys and girls should be allowed access to their workshops in any free half-hour they can find, whether there is a teacher there to direct them or not. After they have grown out of the kindergarten stage, the sooner they are trusted with good tools, good materials and real equipment the better, and the spirit abroad in the school or the home ought to be a safeguard against the spoiling of tools and the waste of material.

At home they need, as they grow into their teens, either a corner of the family workshop, with their own bench and table, their own vice and lathe, or a special place where they can work undisturbed, even if it has to be an attic, a cellar, or a shed. Anything is better than to be interrupted and to have to clear away all your work just when you are getting into it.

It must be this desire not to be interfered with which prompts the response often given to the question, 'Where would you choose to live if free to go anywhere in the world?' 'On

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an island' or 'On the top of a mountain' is a frequent reply. Russell Thorndike describes how, as a boy he found a 'Retreat' where he could write, 'a dilapidated and disused chicken house', which he whitewashed inside, tarred outside, and made 'a little more watertight' by repairs to the roof. But the 'greatest advantage' was that it was guarded by the house and garden dustbins, the smell from which he cheerfully endured for the sake of privacy. 'The shed was mine by right of conquest and improvement, and I wouldn't have changed it for Sybil's luxurious music-room'.

An 'ill-favoured thing but mine own' holds us every time, and for this reason individual handwork is of more value for our present purpose than concerted work—sound though the idea lying behind that may be. Not only must it be our own work, but our own choice. It is no good for someone else to decide what would be nice for us to make; ten chances to one we want to do something quite different. It may be suggested we should weave a waste-paper basket, when we have a long-cherished desire to make a walking stick; everything is planned for us to build a chicken house, when we have an urge to build a canoe. It is better to let the young folks choose what they are to make next, and take them with you to buy the materials or make them responsible for the buying. Even in the matter of their own gardens, children are not always left to their own devices. I offered a seedsman's catalogue to a little girl the other day, thinking she would be interested in picking out what she would like to plant. But she handed it back listlessly, saying, 'Mummy always buys the seeds and gives them to us.'

'But don't you choose?'

'No, mummy chooses, and brings them home.'

Schools could give much more choice than is customary in subjects for essays and stories, drawing and designing, needlework and crafts. Set work may be creative work, but it does not *feel* like it.

It is not suggested for a moment that this freedom of choice should preclude adult interest or co-operation. On the contrary, children will always do a thing more readily if a grown-up is doing it too—doing it, that is, from his own desire, not because he or she is 'on duty'. The home attitude, in this as in everything else, is the biggest influence in creating an interest. If handwork is lumped together as 'fretwork' (as it was in a radio discussion a short time ago), or dubbed 'arty and crafty' (as is the fashion in some circles at the moment), the bigger boys will be ashamed of it. If there is criticism, or the slightest ridicule or even mild amusement at the results, the children will be discouraged. But if daddy tinkers about in his workshop and mummy is a keen gardener, the younger generation will be more likely to grow into the part.

In order that creative manual work should fulfil the high purpose of satisfying the creative power of adolescence, it is important that training of the eye and hand should begin early, so that by the time the young craftsmen reach their teens they may feel themselves to be experts in at least one class of handiwork—with an expert's joy in the making and an artist's satisfaction in the product.

Boys who develop that excellent jack-knife habit, who are perpetually whittling away at something—making whistles or pan-pipes, or perhaps only decorative patterns in the bark of a stick they have pulled out of a hedge-row—are training their hands as well as working off their destructive cravings.

The power to make a 'good job of it' will depend, however, not only on practice, but on the right tools and materials, and on proper instruction. While it is good that children's ingenuity should be called into play, their equipment must be something better than a makeshift, and more of an aid than an annoyance. This will mean a good deal of trouble

and thought on the parents' part and sometimes no little expense, though all three of these can be reduced by experience. There are shops that not only supply all kinds of materials, but employ experts to make suggestions and give information. A local carpenter or handyman will often be glad to come in after his work hours and give lessons for a very small fee. Some of the L.C.C. or Education Committee Handwork Teachers are willing to give lessons in every sort of handicraft and household odd-job during their holidays, and if one or two families join the cost is negligible. There are series of excellent small Manuals published with very clear instructions as to how to make a large variety of things—one thing to each Manual, which is less bewildering than a number in one big book.

The more primitive forms of manual work are the most likely to satisfy primitive instincts. Many years ago, Professor Patrick Geddes pointed out to me that the elements—earth, fire and water—were always a child's favourite playthings. Fire being taboo, and water

limited in its scope, there remains earth as an ever-available, safe and satisfactory medium. From the babies' days of digging and sand pies, through the early days of plasticine, on to adulthood and the artists' joys of modelling and sculpture, it will retain its delight.

Alas, though, our modelling days often end with our advent into Preparatory School, and real work with clay, or sculpture in chalk or stone never come our way. And for this reason much budding talent goes to waste. Wood and iron are also very near to the soil, while pottery and weaving are among the most primitive of industries.

The force of circumstances will largely decide which particular forms of handicraft we can adopt—though it is well not to let circumstances have *too* much of their own way! The important thing is to assist our children to mastery over one medium, or several, and in so doing we are not only helping to steer them happily through puberty but providing them with a hobby which may be a life-long joy.

Problems of Jealousy

Doris Engelbert

Psychiatric Social Worker, Guy's
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WHEN contemplating the problem of jealousy in the home, what springs to mind is the plight of the only child, faced with the situation of having to share attention, previously bestowed on him alone, who reacts with naked anger and dislike of the newcomer. 'Take him away', 'send him back', 'put it on the floor' or 'in the dustbin' are obvious and quite undisguised expressions of the older child's feelings. Frequently some kind of open attack has to be guarded against.

The problem can be very acute and has been particularly clearly recognized owing to the reduced size of the family nowadays—jealousy seems a far more prevalent feature in the two child family than where there are more children. Anything that is particularly evident has at least the advantage of being clearly recognized and, as far as possible, can

be guarded against. There are plenty of understanding parents nowadays who mitigate the problem where they can, by preparing the older child in advance, letting him or her share the anticipation and enjoyment of the newcomer and in other ways seeking to compensate the older child for some part of his inevitable loss.

Perhaps the danger of the modern parents' outlook has been in believing that, by following psychological pointers in this way, the problem of jealousy can be, as it were, annulled for the child. This is not possible, because a child's relationship to his parents is very deeply rooted in the constellation 'Mummy, Daddy and ME' and the arrival of a newcomer requires a very real personal adjustment to the situation, which cannot be accomplished for the child by the parent or anyone else. The parents can only stand by; they must watch the

struggle and provide a helpful background by responding as best they can to the child's feelings at any given moment, bearing in mind that a child's 'better' feelings have all the sounder foundation if his antagonisms can also be freely expressed. Thus, a child, whose anger and irritation at baby's screaming, or mere presence, can be freely ventilated either in words or substitutive behaviour, will renounce vengeful activity directed towards the baby; whilst the youngster who is expected to entertain only the friendliest feelings may be found surreptitiously pinching the new arrival perhaps under cover of bestowing endearments.

Sometimes, however, the presence of a jealousy situation is difficult to recognize because it is carefully hidden away, both from the parents and from the child's own consciousness, so that only an expert eye can discern the underground workings which have determined some specific and apparently unrelated symptom or behaviour difficulty. Thus a child may refuse to be left alone with the baby, although quite undisturbed, or indifferent to its presence, while the mother is there. Or he may be so over-solicitous as to be filled with anxiety lest harm befall the infant. I know of a little girl of six who would hardly allow her 15 months' old brother to get onto his feet so anxious was she lest he fall. And the child was in danger of being seriously impeded in his attempts to learn to walk. What is it that causes the older child to feel such anxiety? Is it really to be attributed to feelings of intense affection?

It might be helpful to think of the child's mind as a battleground between his wants and desires, supported by all the pressure of their primitive strength, and his need for safety and protection. This latter is so great as to drive him to the sacrifice of some of his desires in return for his parents' affection and support. Thus it is through love that all successful training is accomplished, and this must be understood, if we are to avoid exploiting the child's psychological dependence.

Much harm and unnecessary conflict has arisen through prematurely pressing for adult standards of cleanliness, politeness or social activity when the child's natural development

lies in gradual achievement following the laws of his own being. The child who has strongly aggressive feelings which he dare not own, requires the presence of the mother as a protection against his worst fears of destroying the source of his security by this aggression. Refusal to be left alone with the baby may indicate the older child's unconscious fear of his own aggressive impulses. His dependence on another for the restraint of these impulses indicates a weak organization of the ego, or independent self, and is forerunner to the anxiety attack of the adult.

Besides experiencing fear of himself, the child may also realize that his parents' affection for himself demands acceptance of the newcomer and he may consequently stifle his real and natural feelings out of dread of losing his already precarious security.

Perhaps we have spent too long already in discussing this kind of jealousy situation, but when it crops up later on in the quarrels, rivalries and bitter recriminations of older children one may be sure that the roots lie deeply buried in an unresolved jealousy situation of the past. Jealous rivalries between children in the same family where one may be more favoured as regards appearance, intelligence, or popularity require the most tactful handling if the less-favoured child is to be saved from a crippling sense of inferiority. It is essential to establish a feeling of separate and non-competitive appreciation of each, and where there is good will on the part of the parents this can usually be done.

In a study of problems of jealousy, however short, we must not confine ourselves only to jealousy between the children in a family. Jealousy as between parents and children is by no means a rare cause of unhappiness in the family. Where a child jealously desires sole possession of one parent it usually happens that it is the parent of the opposite sex who is the object of desire—the little boy wants mother all to himself, the little girl wants to 'marry' her father. This is a perfectly normal phenomenon in very young children but is usually outgrown as the process of identification with the parent of the same sex enlarges the child's personality. Thus Tommy will cease to want father blotted out of the picture and

will wish instead to be with him, to be like him and to do the same things as he does.

Not infrequently one comes across a home where the child is an object of jealousy not on the part of another child in the family, but of one parent or another. Perhaps it is more commonly the father who resents the presence of the children, because with their coming he can no longer lay claim to his wife's exclusive care and attention. If he is a mature personality he finds enormous satisfaction in fatherhood and takes his share of the responsibility. But he may naturally view the newcomer as an intruder if he be a dependent type who in his marriage has sought to establish a lost world of comfort and consideration, such as he may once have legitimately experienced with his mother and have lost too soon, or never have been weaned from. Maternal tenderness towards the baby may then be a source of bitterness to him—resentment which may easily grow with the increasing years, since the woman who is not emotionally satisfied by her husband tends to turn to her children for the satisfaction of her emotional needs. This situation is obviously unhealthy.

Then there is the step-mother who jealously notes her husband's tenderness towards his child by his former wife. It must be recognized that the jealousy here may well be on both sides; if a little girl, the child frequently resents the intrusion of another woman between father and herself. Her first primitive jealousy of her own mother may have been overcome later by ties of affection, but she feels no such restraint in relation to a strange woman, and therefore is able to unloose the floods of her jealousy, which, fed from an earlier source, may disregard the fact that the stepmother is anxious to be a good one.

The mother who rebels against age and still feels young and attractive enough to command admiration may view with a deep sense of jealousy her maturing daughter's growing charms. We probably all know families where this has happened—usually where the mother feels she has in some way been cheated of happiness. Under the guise of maternal watchfulness and care, the daughter may be subjected to unnecessary interference, harsh criticism or even ridicule, which may disas-

trously undermine her self-confidence unless she is sufficiently tough to withstand it. In my experience this particular expression of jealousy occurs hardly at all among the poorer classes and is almost limited to a higher social sphere, the probable reason being that working class women age so much more quickly. There is no such exclusiveness in the jealousy which fathers sometimes manifest towards their daughter's love affairs. Where this jealousy is so extreme that a father refuses the girl all liberty and will not hear of her marrying, one may be sure the trouble is rooted in a very abnormal attitude to women and sex.

FUNDAMENTALLY, jealousy may be described as fear of losing some good which another may obtain. In this sense the child, who is obviously so very dependent on the grown-up for everything good which he knows, is threatened with loss any time the attention of that grown-up is diverted from him. Thus we may often notice a child being extremely difficult if we are visiting his mother and she will explain that he is not like this as a rule. We may not believe her or we may think the child is obnoxiously spoilt and needs snubbing, but we will probably be far nearer the truth if we realize that the child is afraid of losing his mother to us. A conversation between two adults does leave a small child entirely in the cold and can so often easily be avoided by an early and tactful inclusion of the child, which after all is only good manners.

No child, and therefore no adult, is immune from situations which arouse jealousy, though some may be relatively less susceptible than others. It is important to realize that, in childhood, because of his supreme dependence and his unbridled feelings, a child is very prone to suffer pangs of jealousy.

It is still more important to view the child's jealousy with equanimity and kindness and, if we are not too superior, with fellow-feeling, so that a guilty conscience is not added to the already weighty burden.

[In these days of rising prices it is pleasant to be able to inform readers that the price of 'SPARVA' (plain) has been reduced from 1/3 per yard to 1/- per yard. 'SPARVA', in printed designs, remains at 1/3 per yard, the width of both being 36 ins.]

The English School Theatre

THE ENGLISH SCHOOL THEATRE meets a very real need. Owing to the lack of cheap theatres and the present cinema facilities, children seldom visit the former, but are quite at home in the latter. Thus they are growing up in ignorance of English drama and all its cultural possibilities, except for the few plays they learn at school. After all, plays were written to be acted and not merely read, and unless they are actually seen, much of their value is lost. Besides bringing the characters to life, it promotes discussion and trains the critical faculty of the pupils.

The aim of the E.S.T. is to foster in the youth of to-day, an interest in the theatre and a love of good drama. Judging from the audience at "She Stoops to Conquer" the

other day, this interest should be very easily obtained.

This performance provides first-class acting and really good entertainment. Tony Lampkin was perhaps the most popular character and was admirably played by George Benson, who, struck just the right note, without too much buffoonery.

The theatre was filled by an eager audience of school children, mostly girls; although a group of schoolboys sitting next to me, thoroughly enjoyed it.

Any school taking advantage of the opportunities offered by the E.S.T. will find themselves amply rewarded by good plays, well acted and produced and by an added enthusiasm on the part of the children.

P.G.

Fellowship News

AUSTRALIAN CONFERENCE

The N.E.F. delegation to the New Zealand Conference was joined in Australia by Mrs. Ensor and six other speakers, and spent six busy weeks there. Meetings were held in all seven capital cities and not far short of three hundred addresses were delivered, apart from speeches at luncheons and other functions. Exact figures of attendance are not yet available, but it is estimated that fully registered members of the Conference numbered about 8,600, in addition to thousands of people who attended single lectures. As in New Zealand, press and wireless spread the word and education became the topic of the day, in a way which has never before happened in Australia. We are told that it was the biggest conference ever held in the Commonwealth and that it brought about an unprecedented co-operation between all branches of the educational system—university professors rubbed shoulders for the first time with kindergarten teachers on committees—as well as with governments and civic authorities.

Again, as in New Zealand, the delegates were provided with free transport on the railways. This was no small item, in view of the enormous distances to be covered, and probably saved the Conference something like £2,000. Another large sum was saved through the hospitality offered to the speakers by private citizens. The Commonwealth and State Governments between them contributed about £2,500, while the Carnegie Corporation made a donation of £3,000. Without all this magnanimous support the Conference could not have paid for itself, unless much higher fees (prohibitive to many teachers and others) had been charged. Thanks to

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this support, however, the final accounts will show a handsome credit balance.

Reports from Australia and newspaper cuttings prove that our delegates scored a great personal success. The press, which gave the meetings really great publicity, had an eye for details of manner, appearance and personality, and included caricatures of a number of speakers, as well as photographs of them in their 'off' moments. They duly recorded Mrs. Ensor's French 'r' and Dr. Isaacs's smile; they described Professor Bovet as the only delegate who lived up to their idea of what an eminent European savant should look like; they suggested that Dr. Dengler only needed a straw hat to complete his resemblance to Maurice Chevalier . . . in short they appreciated the qualities of a group of human beings, when they had half expected a collection of frumps and severe pedagogues, and took them to their hearts. Mr. Zilliacus—who, by the way, never looked better than with a tree bear in his arms—was in great demand, and Mrs. Ensor evidently made a deep impression; in the words of one letter we have received, 'her charming and dynamic personality, her lofty idealism, her fearless advocacy of N.E.F. principles were an inspiration.'

Of course, the Conference had its critics. Some, among whom Roman Catholic clergy were prominent, obviously felt suspicious of the movement and openly expressed their preference for 'old' education. Such critics may be won over when they get to know new education better. But the fiercest rejoinders came from people who felt the sting of the N.E.F. onslaught on out-of-date theories and practices. Dr. Boyd, who cuts through tactful convention to get down to thorny problems, drew

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blood. Some of the administrative authorities resented criticisms which he and others offered of Australian education. On these controversies we may quote another letter from Australia: 'Any such resentments have been due partly to oversensitiveness, partly to the way in which lectures were sometimes reported, leaving, perhaps, a small balance of justification for the soreness that was felt from the making of somewhat sweeping assertions without local knowledge. We do not have in Australia nearly enough free discussion on controversial educational issues. It has been a very healthy situation to have outside authorities to come in and tell us exactly what they think, without the possibility of ulterior motives being attributed to them.'

The content of the Conference was very comprehensive. Subjects ranged from general educational philosophy to the detailed work and technique of different types of school, parent and adult education, psychology, examinations, and so forth. In addition to lectures there were numerous other occasions, including great public meetings like that in Melbourne Town Hall when five speakers from different lands spoke on international understanding. The authorities not only entertained the delegates at receptions but took advantage of their presence to discuss with them administrative questions and such problems as youth employment.

And what of results? Let Australia speak for itself. One newspaper article says that enough faults have been exposed to arouse teachers and public from any complacency in which they may have been indulging. Many other commentators acknowledge this result and call for increased financial provision, which, they hope, the taxpayer will now see to be money well spent. Ampler buildings and equipment, smaller classes, better library facilities are being demanded. The dangers of a rigid examination system are realized and, as a result, Tasmania has already abolished the Intermediate Certificate Examination. More scope for originality and initiative in both teachers and pupils, more study of the child, better training of teachers, are among the other cries heard.

It is good to learn from Mrs. Ensor that administrative officers assured her that many of the ideas promulgated can be put into practice, while teachers can go back to their schools and try many suggestions without waiting for their administrative heads to tell them to do so. 'This Conference,' said one Head Master, 'is the finest stimulus that Australian education has ever received.' A newspaper leader says, 'Conferences such as this one

create a consciousness of shortcomings and of the best direction for further progress. Our own educational workers are able to see their profession in world perspective, and to realize the part which they play in building a truly international spirit of enlightenment and good will.'

Those who worked so hard in Australia to prepare the Conference and carry it through have every reason to be proud of its success. In particular we congratulate the Australian Council for Educational Research, which shouldered the lion's share of the organization.

SWITZERLAND

We have received unpleasant news of the difficulties which Mr. Paul Geheeb and Mlle. Huguenin are encountering in their efforts to establish their 'School of Humanity' on Swiss soil. They had hoped to move from their present quarters near Geneva to a more desirable position in the Swiss Alps. But the cantonal authorities have refused them permission to establish a school there. The grounds of opposition appear to be three. (1) It is alleged that a new school would injure the fortunes of other private schools in those parts. No complaint has been made on this score during the past three years at Versoix. Besides, parents who send their children to Mr. Geheeb would not regard ordinary private schools as equally attractive alternatives. (2) There is a narrowly nationalist line of argument, to the effect that a school largely under foreign influence is not wanted. This argument overlooks the facts that Mlle. Huguenin is Swiss, and that many eminent Swiss educationists are eager to have the 'School of Humanity' in their country. (3) It is urged that many people dislike New Education.

For the moment the school can continue in its present quarters, but the Canton of Geneva has not granted Mr. Geheeb a permanent permit. The Swiss Section of the N.E.F. has sent a letter to the Director of Education for the Canton emphasizing Mr. Geheeb's international reputation and the valuable contribution he could make to the educational life of the country, and requesting him to take account of these facts and grant him a permanent permit.

The school now has about 60 boys and girls, coming from 12 nations. Their common life—a microcosm of humanity as it will, we hope, one day be—is rooted in the spirit of mutual understanding and affection and mutual aid, in an environment of beauty, material and spiritual. The form of organization, developed at the Odenwaldschule, is designed to promote this spirit between grown-ups and children and between the different generations of children. Instruction is keen and efficient and children can take the 'maturité suisse fédérale' examination. There is no age limit for the admission of children. The fees are moderate and the school tries, as far as its difficult situation permits, to make special arrangements for those who cannot quite afford them. The address is: Ecole d'Humanité, Versoix (Genève), Switzerland.

Book Reviews

Music for the Infant School.

Part I—Activities and Songs. (Price 3/6).

Part II—Six Little Plays and Ten Dances.
(Price 4/6.) Arranged by Linda Chesterman.
(Published: Geo. Harrap & Co.).

These two little books, consisting mainly of the actual music to be sung, or to accompany free rhythmic movement, have much to commend them. They are designed for the non-specialist teacher of music in Infant Schools, and pianoforte accompaniments are accordingly kept quite simple, while clear but brief suggestions are given for appropriate dramatization. In addition to original music, the books contain a number of traditional tunes and simplified versions of melodies by Schubert, Mozart and others. The plays and dances in the second volume contain stage directions and hints for suitable dresses and while providing attractive material for end-of-term displays in the Infant School, yet remain educationally valuable and attractive to the children who participate in them. I discovered minor errors in notation on pp. 13 and 27 of Vol. I. Several songs in both volumes have a compass which includes the high F, and my own experience with the voices of children under seven years makes me question the wisdom of this. Nevertheless, these two little books form a valuable contribution to the musical literature for the Infant School.

M. A. Carnell

We have been regretfully obliged to hold over reviews of the following books until next month, through lack of space.

Children's Dreams: An Unexplored Land. By Dr. C. W. Kimmins. (George Allen & Unwin. 4/6.)

Understanding Our Children. By E. E. Mumford, M.A. (Longman Green & Co. 3/6.)

The Child at Play. Observations by Marjorie Thorburn. (Allen & Unwin, Ltd. 6/-.)

Stage Setting. By Richard Southern. (Faber & Faber. 12/6.)

Six Little Plays for Children. By Monica Thorne. (Methuen. 2/6.)

The Bible Teachers' Difficulties. (By F. J. Rae, D.D. S.C.M. Press. 3/-.)

The Education of the Emotions through Sentiment Development. By Margaret Phillips, M.A. (George Allen & Unwin, Ltd. 8/6.)

Babar's A. B. C. By Jean de Brenhoff. (Methuen. 5/-.)

Barbar's Friend Zephir. (Methuen. 7/6.)

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